THE PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

At the Annual Meeting of the General Committee, held at 24, Hanover Square, on July 19th, the following gentlemen were unanimously elected members of the General Committee, namely: Earl Cranbrook, Sir W. Q. Ewart, Bart., and John Pollard, Esq.

The series of Lectures delivered in connection with the Fund in the spring of the year, at 20, Hanover Square, are now in the hands of the printer, and will be published shortly. Price of the volume, to Subscribers to the Fund, 2*s.* 6*d.*, to others, 3*s.* 6*d.* The Lectures will also be published singly, price to Subscribers, 6*d.*, to others, 1*s.*

Owing to the severe attack of typhoid fever from which Mr. F. J. Bliss has been suffering, he has found it impossible to prepare his detailed report of last season's excavations in time for the present issue of the *Quarterly Statement*. After a stay of some weeks on the Lebanon, Mr. Bliss has recently returned to Jaffa, and a letter received from him, dated 17th September, reports that he hoped to recommence the work at Tell el Hesy on 26th September.

Herr Schick still finds opportunities from time to time to continue his investigations in and around Jerusalem, and has sent an interesting report on "Aceldama" and other matters.

The Rev. J. E. Hanauer reports that the first locomotive reached Jerusalem on August 21st. He adds that the station is at the large unfinished building south of the road leading westward from the Bethlehem road, past the south end of the Montefiore ground, and east of that leading southward towards the German colony.

Herr Schick reports: —"The railway is finished as far as Jerusalem, and on Sunday, August 21st, the first locomotive arrived with a small train. Some people took the opportunity to go by the train in the evening when returning to Jaffa, but in the neighbourhood of Bittir the fellahîn had put something on the line, which caused the carriages to leave the rails and turn over. Nearly all the passengers were more or less injured, and although the train was put right and proceeded to Jaffa, the passengers were so frightened that they walked in the night back to Jerusalem.

The following is from the Report of the Oriental Congress which appeared in the "Times," of September 8th:—

"In the Assyrian Section, Professor A. H. Sayce delivered his presidential address upon the progress of the study of Assyriology in England. It was, indeed, he said, a matter of intense satisfaction to see what great progress Assyriology had made in the 18 years which had elapsed since the last Oriental Congress in London. The small band had increased to a goodly number; chairs of Assyriology are now established in all the principal Universities of Europe and America, and at last one has been established in Oxford. So important and so extensive was the work in this study that it was found necessary to assign to it a special section in the Congress of Orientalists. Assyrian was no longer a mere special study; its importance had been recognised in the fields of Biblical criticism and Oriental philology. By means of the labours of Assyriologists whole chapters of Oriental history have been reconstructed. Since the deciphering of the Deluge tablet by the late George Smith, no more startling and important discovery had been made than that of the Tell-el-Amarna tablets, which restore to us the earliest chapters of Canaanite history more than a century before the conquest of Canaan by Joshua. The discovery of these important documents has been followed immediately *by a find of still greater importance, that of the cuneiform inscriptions at Lachish.*[1] The importance of this tablet lies more in what it implies than in what it actually contains. It is a proof that Mr. Bliss has found his way to the entrance chamber of the archive chamber of the Amorite city of Lachish, and that before long the collection of tablets that were stored in it may be in our hands. The existence of these archive chambers in Canaan would explain strong Babylonian colouring, not only of the cosmogony and mythology of Phœnicia, but also of the earlier chapters of Genesis. It would be no longer necessary to suppose, as has been somewhat the fashion of late years, that the close similarity of the Biblical account of the Deluge was due to Jewish intercourse with Babylonia in the age of the Captivity. It would further explain the Palestinian character of the Elohistic version of the story, which shows that it had already been at home in Canaan long before it was embodied in the Old Testament. If Babylonian legends made their way to the archive chambers of the Egyptian Kings, it was because they had first made their way to the archive chambers of Palestine. The fact that the Babylonian language and the complicated syllabary of Babylonia were the common medium of intercourse in the civilised East in the century before the Exodus shows that Babylonian influence in Western Asia had been long and powerful."

With reference to the Tell-el-Amarna tablets, Professor Max Müller, in his opening address to the Congress, said:—

"In these despatches, dating from 1400 B.C., a number of towns are mentioned, many of which have the same names as those known to us from hieroglyphic inscriptions. Some of those names have survived to our own time, such as Misirûm for Egypt, Damascus, Megiddo, Tyre (Surrii), Sidon (Sîdûna), Byblos (Guble), Beyrut (Bîrûta), Joppa (Yâpû), and others. Even the name of Jerusalem has been discovered by Sayce in these tablets, as *Uru'salim*,

[1] Casts of these inscriptions are in the Museum of the Fund, 24, Hanover Square, where they an be seen on application to the Assistant Secretary.

meaning in Assyrian the Town of Peace, a name which must have existed before the Jews took possession of Canaan. Some of these tablets (82) may be seen at the British Museum, others (160) at Berlin, most of the rest are at Gizeh. We are indebted to Mr. Budge for having secured these treasures for the British Museum, and to Dr. Bezold and Mr. Budge for having translated and published them."

We regret to hear of the death of Dr. Carl Sandreczky, at the age of 83. For many years he had been a member of the General Committee of the Fund, and rendered important service in carrying out the Ordnance Survey of Jerusalem, obtaining and transliterating the names of the streets and other places, which, in the published Survey, are given in his own handwriting, reproduced by the zinco-lithographic process. Dr. Sandreczky went out to Greece with King Otho in 1834, and held important appointments as Judge in that country. Subsequently he became a missionary of the Church Missionary Society. He was a man of much learning and culture, an excellent Arabic scholar, and was the author of a book of travels describing a journey made by him in Mesopotamia, Kurdistan, and Urumiah. In 1869 he contributed to the *Quarterly Statement* a valuable paper on the Rock Tombs of Medyeh, which he regarded as the site of Modin, and in 1872 a translation of names of places on the east of Jordan.

Mrs. E. A. Finn sends the following note respecting *The Jerusalem Literary and Scientific Society* :—

"Mr. Finn had proposed the formation of such a society in 1846, within a month of his arrival in Jerusalem. At that time the 'Biblical Researches' of Dr. Robinson, and Williams' 'Holy City' (first edition), were the only modern works of importance on the topography of the Holy Land, and Mr. Finn suggested that it would be well for residents in Palestine to combine for the purpose of noting and recording such facts as might come to knowledge respecting the archæology, botany, natural history, and meteorology of the country. Seven gentlemen and ladies (six of them English) took part in the first meeting of the Society in 1849, and were soon joined by other resident and corresponding members. The English bishop and the Earl of Aberdeen were vice-patrons, and Archbishop Howley, of Canterbury, was patron. The Prince Consort sent a donation of twenty-five guineas to the Library Fund. The King of Prussia directed that members of the Jerusalem Literary Society should have free use of the Royal Library which was being established. The fundamental rule of the Society was that 'The object of this Society is the investigation and elucidation of any subject of interest, literary or scientific, of any period whatever, within the Holy Land, *i.e.*, within the territorial limits of the Mediterranean to the Euphrates, and of the Nile to the Orontes.' Weekly meetings were held at the British Consulate. Papers were read, followed by discussions on the various subjects within the scope of the Society, and minutes of proceedings were kept. Antiquities and specimens in botany, natural history, &c., were collected for a museum, which was begun at once. The latter was enriched by valuable marbles sent from Nineveh by Layard, by ancient glass and pottery from Phœnicia and other places, and by Maccabean, Herodian, and other coins, &c. Ancient Samaritan MSS. were obtained for the library, as also copies, or transcripts of books on the history, topography,

&c., of the country. It was intended to form a special Biblical and Historical Museum, and, in short, the foundation was laid of an institution which should aid students in their researches in all important subjects of interest connected with Palestine, and should, at the same time, preserve *on the spot* the precious relics of antiquity being brought to light by intelligent observers and collectors.

"The annual addresses of Mr. Finn, as president, give interesting details as to progress made and plans for useful work laid out.

"One of the members, the Rev. H. C. Richandt, pursued the study of numismatics with rare success, and possessed perhaps the finest collection of Palestine coins in existence, including coinage of Jerusalem, Tiberias, Cæsarea, Nâblus, Sepphoris, Ashkelon, &c.

"Mr. Finn had himself discovered and identified many important ancient sites. In 1851 he reminded the members that 'We have not yet even commenced *the exact geographical survey* of Palestine which we consider so desirable. We have as yet *cut into no tumuli* on the plain of the Jordan.' He unceasingly urged these measures, and also 'the forming at Jerusalem of a depôt of plain but good geodetical and astronomical instruments (which he began), and also of meteorological instruments for taking simultaneous observations by the corresponding members at various points of this *exceedingly diversified country*,' and also that magnetic observations should be taken.

"These and other important matters were urged upon the resident members, and brought under the notice of influential travellers and visitors of many nationalities who attended the meetings. Among the latter were Dr. Robinson, who mentions in his last volume of 'Travel and Research in Palestine,' his pleasure at the good work being done by the Jerusalem Literary Society. Dr. Roth, of Munich, Dr. Petermann, Van de Velde, and numerous other distinguished foreigners took part in the proceedings, or became corresponding members. British travellers, among them Dean Stanley (in 1853 and 1862) Sir George Grove, and many others, were entreated to further the Society's objects of exploration and research before the changes then already begun—the influx of foreigners and the erection of modern buildings—should obliterate precious memorials and landmarks.

"The Jerusalem Literary Society's library and small museum still exist, and the surviving members of the Society would gladly see the Association of the Palestine Exploration Fund, recently established at Jerusalem, unite in keeping up and carrying on the work so simply and quietly begun in 1849."

The Rev. T. E. Dowling having left Jerusalem for six months on a visit to Australasia, Mr. G. Robinson Lees has kindly consented to act as Honorary Secretary for Jerusalem during his absence.

The following gentlemen have kindly consented to act as Honorary Local Secretaries: The Rev. H. B. Waterman, D.D., 3,436, Rhodes Avenue, Chicago, Illinois; the Rev. W. Bailey, Colney Heath Rectory, St. Albans.

The Rev. L. G. A. Roberts has been appointed Lecturer in Canada. His address is Hudson Parsonage, Province Quebec, Canada.

Owing to want of space, a paper by Mr. Glaisher on the strength of the wind at Sarona in the ten years 1880 to 1889, has had to be postponed until January.

We are happy to state that M. Clermont-Ganneau is actively engaged on the letterpress which is to accompany the drawings of M. Lecomte, illustrating M. Ganneau's Archæological Mission, and that considerable progress has already been made in the work.

The museum of the Fund, at 24, Hanover Square, is now open to subscribers between the hours of 10 a.m. and 5 p.m., except on Saturdays, when it closes at 2 p.m.

The Committee have to acknowledge with thanks the following donations to the Library of the Fund :—

"Har Moad, or Mountain of the Assembly." By Rev. O. D. Miller, D.D. S. M. Whipple, North Adams, Mass. From the Publisher.

"Voyage en Syrie et en Egypte," par M. C. F. Volney. 2 vols. From Dr. Chaplin.

"Plantæ Postianæ," by Dr. G. Post. Fasciculi I–IV. From the Author.

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and the Holy Land.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but all are preserved in the offices of the Fund, where they may be seen by subscribers.

The second edition of "Heth and Moab" having been sold out, a third and revised edition is in the press, and will be ready for publication in November.

A new edition of "Twenty-one Years' Work" is in course of preparation, and will be brought down to date. The new title will be "Twenty-Seven Years' Work."

The first volume of the "Survey of Eastern Palestine," by Major Conder, has been issued to subscribers. It is accompanied by a map of the portion of country surveyed, special plans, and upwards of 350 drawings of ruins, tombs, dolmens, stone circles, inscriptions, &c. The edition is limited to 500. The first 250 subscribers pay seven guineas for the three volumes; subscribers to the "Survey of Western Palestine" are privileged to have the volumes for this sum. The price will be raised, after 250 names are received, to twelve guineas. The Committee *are pledged never to let any copies be subscribed for under the sum of seven guineas.* Mr. A. P. Watt, 2, Paternoster Square, is the Sole Agent. The attention of intending subscribers is directed to the announcement in the fore part of this number.

Mr. H. Chichester Hart's "Fauna and Flora of Sinai, Petra, and the Wâdy 'Arabah" has been completed and sent out to subscribers.

The books now contained in the Society's publications comprise an amount of information on Palestine, and on the researches conducted in the country, which can be found in no other publications. It must never be forgotten that no single traveller, however well equipped by previous knowledge, can compete with a scientific body of explorers, instructed in the periods required, and provided with all the instruments necessary for carrying out their work. The books are the following (*the whole set* (1 *to* 13) *can be obtained by subscribers to the Fund by application to the Head Office only* (24, *Hanover Square, W.*), *for* £3 1*s.* 6*d.*, *carriage paid to any part in the United Kingdom only*) :—

By Major Conder, R.E.—

(1) "Tent Work in Palestine."—A popular account of the Survey of Western Palestine, freely illustrated by drawings made by the author himself. This is not a dry record of the sepulchres, or a descriptive catalogue of ruins, springs, and valleys, but a continuous narrative full of observations upon the manners and customs of the people, the Biblical associations of the sites, the Holy City and its memories, and is based upon a six years' experience in the country itself. No other modern traveller has enjoyed the same advantages as Major Conder, or has used his opportunities to better purpose.

(2) "Heth and Moab."—Under this title Major Conder provides a narrative, as bright and as full of interest as "Tent Work," of the expedition for the *Survey of Eastern Palestine*. How the party began by a flying visit to North Syria, in order to discover the Holy City—Kadesh—of the children of Heth; how they fared across the Jordan, and what discoveries they made there, will be found in this volume.

(3) Major Conder's "Syrian Stone Lore."—This volume, the least known of Major Conder's works, is, perhaps, the most valuable. It attempts a task never before approached—the reconstruction of Palestine from its monuments. It shows what we should know of Syria if there were no Bible, and it illustrates the Bible from the monuments.

(4) Major Conder's "Altaic Inscriptions."—This book is an attempt to read the Hittite Inscriptions. The author has seen no reason to change his views since the publication of the work.

(5) Professor Hull's "Mount Seir."—This is a popular account of the Geological Expedition conducted by Professor Hull for the Committee of the Palestine Fund. The part which deals with the Valley of Arabah will be found entirely new and interesting.

(6) Herr Schumacher's "Across the Jordan."

(7) Herr Schumacher's "Jaulân."—These two books must be taken in continuation of Major Conder's works issued as instalments of the "Survey of Eastern Palestine." They are full of drawings, sketches, and plans, and contain many valuable remarks upon manners and customs.

By Walter Besant, M.A.—

(8) "The Memoirs of Twenty-one Years' Work."—This work is a popular account of the researches conducted by the Society during the past twenty-one years of its existence. It will be found not only valuable in itself as an interesting work, but also as a book of reference, and especially useful in order to show what has been doing, and is still doing, by this Society.

(9) Herr Schumacher's "Kh. Fahil." The ancient Pella, the first retreat of the Christians; with map and illustrations.

By George Armstrong—

(10) Names and Places in the Old and New Testament and Apocrypha. This is an index to all the names and places mentioned in the Bible and New Testament, with full references and their modern identifications, as shown on the new map of Palestine.

(11) Besant and Palmer's "History of Jerusalem."—The "History of Jerusalem," which was originally published in 1871, and has long been completely out of print, covers a period and is compiled from materials not included in any other work, though some of the contents have been plundered by later works on the same subject. It begins with the siege by Titus and continues to the fourteenth century, including the Early Christian period, the Moslem invasion, the mediæval pilgrims, the Mohammedan pilgrims, the Crusades, the Latin Kingdom, the victorious career of Saladin, the Crusade of Children, and many other little-known episodes in the history of the city and the country.

(12) Northern 'Ajlûn "Within the Decapolis," by Herr Schumacher.

By Henry A. Harper—

(13) "The Bible and Modern Discoveries."—This work, written by a Member of the Executive Committee of the Palestine Exploration Fund, is an endeavour to present in a simple and popular, but yet a connected form, the Biblical results of twenty-two years' work of the Palestine Exploration Fund. The writer has also availed himself of the discoveries made by the American Expeditions and the Egyptian Exploration Fund, as well as discoveries of interest made by independent travellers.

The Bible story, from the call of Abraham to the Captivity, is taken, and details given of the light thrown by modern research on the sacred annals. Eastern customs and modes of thought are explained whenever the writer thought that they illustrated the text. This plain and simple method has never before been adopted in dealing with modern discovery.

To the Clergy and Sunday School Teachers, as well as to all those who love the Bible, the writer hopes this work will prove useful. He is personally acquainted with the land; nearly all the places spoken of he has visited, and most of them he has moreover sketched or painted. It should be noted that the book is admirably adapted for the School or Village Library.

By Guy le Strange—

(14) "Palestine under the Moslems."—For a long time it had been desired by the Committee to present to the world some of the great hoards of information about Palestine which lie buried in the Arabic texts of the Moslem geographers and travellers of the Middle Ages. Some few of the works, or parts of the works, have been already translated into Latin, French, and German. Hardly anything has been done with them in English, and no attempt has ever been made to systematise, compare, and annotate them.

This has now been done for the Society by Mr. Guy le Strange. The work is divided into chapters on Syria, Palestine, Jerusalem, and Damascus, the provincial capitals and chief towns, and the legends related by the writers consulted. These writers begin with the ninth century and continue until the fifteenth. The volume contains maps and illustrations required for the elucidation of the text.

The Committee have great confidence that this work—so novel, so useful to students of mediæval history, and to all those interested in the continuous story of the Holy Land—will meet with the success which its learned author deserves.

By W. M. Flinders Petrie—

(15) "Lachish" (one of the five strongholds of the Amorites).—An account of the excavations conducted by Mr. Petrie in the spring of 1890, with view of Tell, plans and sections, and upwards of 270 drawings of the objects found.

By Trelawney Saunders—

(16) "An Introduction to the Survey of Western Palestine, describing its Waterways, Plains, and Highlands, with special reference to the Water Basin—(Map. No. 10)."

The new Map of Palestine embraces both sides of the Jordan, and extends from Baalbek in the north to Kadesh Barnea in the south. All the modern names are in black; over these are printed in red the Old Testament and Apocrypha names. The New Testament, Josephus, and Talmudic names are in blue, and the tribal possessions are tinted in colours, giving clearly all the identifications up to date. It is the most comprehensive map that has been published, and will be invaluable to universities, colleges, schools, &c.

It is published in 21 sheets, with paper cover; price to subscribers to the Fund, 24*s.*; to the public, £2. It can be had mounted on cloth, rollers, and varnished for hanging. The size is 8 feet by 6 feet. The cost of mounting is extra (*see* Maps).

In addition to the 21-sheet map, the Committee have issued as a separate Map the 12 sheets (viz., Nos. 5-7, 9-11, 13-15, 20-22), which include the whole of Palestine as far north as Mount Hermon, and the districts beyond Jordan as far as they are surveyed. *See* key-map to the sheets.

The price of this map, in 12 sheets, in paper cover, to subscribers to the Fund, 12*s.* 6*d.*; to the public, £1 1*s.*

The size of the map, mounted on cloth and roller for hanging, is $4\frac{1}{2}$ feet by $6\frac{3}{4}$ feet.

Any single sheet of the map can be had separately, price, to subscribers of the Fund, 1*s.* 6*d.* Mounted on cloth to fold in the pocket suitable for travelling, 2*s.* To the public 2*s.* and 2*s.* 6*d.*

A copy of names and places in the Old and New Testament, with their modern identifications and full references, can be had by subscribers with either of these maps at the reduced price of 2*s.* 6*d.*

The first and second parts, Vol. I., of "Felix Fabri," were issued to subscribers to the Pilgrim's Text Society in May and July. Parts I and II, Vol. II, of the same work are in the press. The account of "Saewulf's Pilgrimage to Jerusalem and the Holy Land" (1102 A.D.) is nearly ready for publication.

Branch Associations of the Bible Society, all Sunday School Unions within the Sunday School Institute, the Sunday School Union, and the Wesleyan Sunday School Institute, will please observe that by a special Resolution of the Committee they will henceforth be treated as subscribers and be allowed to purchase the books and maps (by application only to the Secretary) at reduced price.

The income of the Society, from June 19th to September 19th, was—from annual subscriptions and donations, including Local Societies, £112 0*s.* 6*d.*; from all sources, £247 10*s.* 11*d.* The expenditure during the same period was £377 2*s.* 2*d.* On September 19th the balance in the Bank was £288 4*s.* 2*d.*

Subscribers are begged to note that the following can be had by application to the office, at 1*s.* each:—

1. Index to the *Quarterly Statement*, 1869–1880.
2. Cases for binding Herr Schumacher's "Jaulân."
3. Cases for binding the *Quarterly Statement*, in green or chocolate.
4. Cases for binding "Abila," "Pella," and "'Ajlûn" in one volume.

Early numbers of the *Quarterly Statement* are very rare. In order to make up complete sets, the Committee will be very glad to receive any of the following numbers:—

No. II, 1869; No. VII, 1870; No. III, 1871; January and April, 1872; January, 1883, and January, 1886.

It having been reported to the Committee that certain book hawkers are representing themselves as agents of the Society, the Committee have to caution subscribers and the public that they have no book hawkers in their employ, and that none of their works are sold by itinerant agents.

While desiring to give every publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they neither sanction nor adopt them.

Subscribers who do not receive the *Quarterly Statement* regularly are asked to send a note to the Secretary. Great care is taken to forward each number to all who are entitled to receive it, but changes of address and other causes give rise occasionally to omissions.

ANNUAL MEETING.

The Annual Meeting of the General Committee was held at the office, 24, Hanover Square, W., on July 19th.

James Glaisher, Esq., F.R.S., in the chair.

Amongst those present were Sir Edmund A. H. Lechmere, Bart., M.P., Rev. C. D. Ginsburg, D.D., Rev. W. J. Stracey, Rev. A. Löwy, Rev. W. H. Rogers, D.D., Walter Besant, Esq., M.A., W. Aldis Wright, Esq., LL.D., Professor Edward Hull, F.R.S., LL.D., Professor Hayter Lewis, F.S.A., James Melrose, Esq., Basil Woodd Smith, Esq., William Simpson, Esq., &c.

The Chairman, having mentioned that letters of regret for inability to attend had been received from the Rev. Dr. Wright, Lord Rollo, D. McDonald, Esq., J. Sebag-Montefiore, Esq., F. D. Mocatta, Esq., Herbert Birch, Esq., Colonel Sir Charles Wilson, K.C.B., Professor Sayce, and others, called upon the Secretary to read the Report of the Executive Committee.

The Hon. Secretary (Mr. Walter Besant) then read the following report :—

Gentlemen,

In resigning the office to which they were appointed at the last Annual Meeting of the Fund your Executive Committee have the honour to render the following account of their labours :—

The Committee have held twenty-one meetings for the transaction of business.

The chief exploring work of the year has been the continuance of the excavations at Tell el Hesy. These were resumed after the hot weather was nearly over, and carried on until December 14th, when the winter storms rendered it necessary to desist for a time.

In the early spring they were again resumed, and continued until the beginning of June.

Your Executive Committee regret to report that Mr. Bliss has been laid up with a severe attack of typhoid fever.

The results of this work have been most encouraging. In the October and April numbers of the *Quarterly Statement* the reports of Mr. Bliss were published, together with plans of the ground and drawings of pottery, and many bronze and iron weapons, flints and other implements of various kinds which had been found, as well as a plan of a "singular structure" of large size, covering about one-tenth of the area of the town.

Mr. Bliss has since reported the discovery of a "small fine stone, bearing a fine cuneiform inscription," and of several scarabs, beads and cylinders.

From the casts and squeezes sent home Professor Sayce has been able to decipher the inscription, respecting which he thus writes :—

"Queen's College, Oxford.

"The discovery which Mr. Bliss has just made at Tell el Hesy is by far the most important that has yet been made in Palestine. Dr. Flinders Petrie ought to be especially gratified, as it verifies, in the most striking manner, not only his theory that Tell el Hesy represents the site of Lachish, but also his conclusions as to the relative ages of the strata of which the Tell is composed.

"The cuneiform tablet discovered by Mr. Bliss is in the same hand-writing as those in the Tell el Amarna collection, which were sent from the south of Palestine. The forms of the characters are the same, as are also the formulæ and the peculiarities of grammar. We have in it one of the letters which were written to the Egyptian Governor of the Amorite city of Lachish in the century before the Exodus.

"The casts and squeezes forwarded by Mr. Bliss are excellent, but until the original can be examined, several of the characters, more especially at the edges, must remain uncertain. So far as I can read the text it is as follows :—

"'[To] the Governor [I] O my father, prostrate myself at thy feet. Verily thou knowest that Baya (?) and Zimrida have received thy orders (?), and Dan-Hadad says to Zimrida, "O, my father, the city of Yarami sends to me, it has given me 3 masar and 3 . . . . and 3 faulchions." Let the country of the King know that I stay ; and it has acted against me, but till my death I remain. As for thy commands (?) which I have received, I cease hostilities, and have despatched these [men] and Rabi-iluma. [Let the King (?)] send his [messenger (?)] to this country to [strengthen me (?)].'

"The meaning of some of the words is unfortunately doubtful, and I have marked lacunæ by brackets.

"The city of Yarami may be the Jarmuth of the Old Testament, Jarmuth being a plural, of which Yarami would be the singular. We learn from one of the letters sent by the King of Jerusalem to Egypt and discovered at Tell el Amarna, that Zimrida was the Governor of Lachish, where he was murdered by some of his own people. I have given a translation of the letter in the last volume of the new series of the "Records of the Past" (vol. v). It seems almost providential that the first cuneiform tablet discovered at Tell el Hesy should make mention of this very Zimrida.

"The smaller antiquities discovered by Mr. Bliss tell the same tale as the tablet. The Egyptian beads and scarabs belong to the age of the eighteenth dynasty, and among them is a bead bearing the name and title of "Teie, the royal wife." Teie was the wife of Amenophis III, and

the mother of Amenophis IV or Khu-n-Aten, the two kings to whom the Tell-el-Amarna correspondence was addressed

"Even more interesting to me are the Babylonian cylinders and their imitations. They testify to the long and deep influence and authority of Babylon in Western Asia, and throw light on the prehistoric art of Phœnicia and Cyprus. The cylinders of native Babylonian manufacture belong to the period B.C. 2000–1500; the rest are copies made in the west. One of these is of Egyptian porcelain, and must have been manufactured in Egypt, in spite of its close imitation of a Babylonian original; others are identical with the cylinders found in the prehistoric tombs of Cyprus and Syria, and so fix the date of the latter. On one of them are two centaurs arranged heraldically, the human faces being shaped like those of birds. European archæologists will be interested in learning that among the minor objects are two amber beads."

As it is evident that the excavations have now reached a level where important objects may be discovered, and perhaps the "library" of cuneiform writings predicted by Professor Sayce be brought to light, measures have been taken by your Committee to prevent any searching of the ruins by unauthorised persons during the period when the work is necessarily suspended. It is hoped that the excavations will be renewed in October.

Herr Schick has continued his useful labours in and around Jerusalem, examining and noting anything of importance brought to light in the various building operations which have been carried on, or which have been discovered through excavations made for the purpose.

One of the most interesting of these is a series of rock chambers, &c., in the hill now known as "Nicophorieh," west of Jerusalem, which Mr. Schick is disposed to regard as the long-sought-for "Monuments of Herod." Accurate plans and sections of the spot were published in the *Quarterly Statement* of April last, together with drawings of architectural ornamentations and photographs of two sarcophagi found in the Tomb Chambers.

Much attention having been drawn to a tomb, believed by the late General Gordon to be the tomb of our Lord, situate at the foot of the hill over Jeremiah's Grotto, which has recently come to be called the "Skull Hill," Mr. Schick was requested by your Committee to examine and report upon the same, and his account of it, with plans and section, were published in the April *Quarterly Statement*.

The ancient pool in the upper part of the Kidron Valley, which was partially examined many years ago by Sir Charles Wilson, has been more fully explored by Herr Schick, and several shafts sunk with a view to ascertaining its extent and boundaries, and whether any indications of its water having been conveyed into the city now remain.

Amongst the labours of Mr. Schick on behalf of the Fund may also be mentioned his examination of certain ancient remains at the north-west corner of the City of Jerusalem, which he thinks may show that in

remote times the city extended to that point ; and a careful examination of the buildings outside the "Double Gate," which resulted in the discovery of some ancient masonry.

The meteorological observations are being carefully continued at Jerusalem and Tiberias, and Mr. Glaisher, our Chairman, has bestowed much time and care in preparing the results for publication, and drawing up a comparison between them and the results of similar observations in England.

Mr. G. Robinson Lees, of Jerusalem, has collected a considerable number of ancient pottery lamps, and one or two pottery masks, accounts of which he has kindly sent to the Fund.

Your Executive Committee are able to report that the arrangement of the Museum has been completed, and that the numerous objects of interest in possession of the Fund can now be seen at the office.

They have to lament the loss by death during the last twelve months of the following members of the General Committee :—His Grace the Duke of Devonshire, Sir John Coode, Oliver Heywood, Esq., John Murray, Esq., the Rev. Henry Allon, D.D., and of the Rev. Greville J. Chester, who was for many years a valued friend and supporter of the Fund, and who rendered important assistance in arranging the Museum.

The death is announced in the "Times" of to-day of Mr. John MacGregor—Rob Roy—who was one of the oldest members of the society. He joined the Executive Committee in June, 1866, exactly one year after the foundation of the Society, and continued on the Committee until about three years ago, when his failing health obliged him to retire. No one ever took a keener interest in the Society's work than John MacGregor.

His book, "The Rob Roy on the Jordan," has passed through many editions, and is still a popular work.

They have also to regret the loss by death of many of their old subscribers who helped on the work of the Fund from its commencement.

Since the date of the last Annual Meeting 148 new subscribers have been added to the list.

With the view of rendering the work of the Fund better known your Executive Committee resolved to arrange for the delivery of a series of lectures respecting it during the London season. The large room of the Royal Medical Society, a few doors from the office of the Fund, was hired for the purpose, and lectures were delivered, the first by Colonel Sir Charles Wilson, K.C.B., the President, His Grace the Archbishop of Canterbury, presiding, the others by Major Conder, D.C.L., the Rev Canon Tristram, LL.D., Walter Besant, Esq., M.A., the Rev. W. Wright, D.D., W. M. Flinders Petrie, Esq., D.C.L., and the Rev. Canon Dalton, C.M.G. Your Executive Committee desire to tender their cordial thanks to these gentlemen for the valuable service they have thus rendered to the Fund.

Amongst the papers published in the *Quarterly Statement* since the last Annual Meeting may be mentioned :—

By Dr. Flinders Petrie—

"Notes on Chisel Marks at Jerusalem"; "Tomb Cutters' Cubits at Jerusalem"; "Note on the Results at Tell el Hesy."

By Baurath Schick—

"Foundation of present City Wall"; "Remains of Old Wall inside City"; "Ancient Conduit from North-west of Jerusalem"; "Old Pool in Upper Kidron Valley"; "Remarkable Rock-cut Tomb in Wâdy-el-Jôz"; "Discoveries near the North-west Corner of the City"; "The Buildings South of the Double Gate"; "Chisel Marks at the Cotton Grotto"; "Recent Discoveries at Nicophorieh"; "Gordon's Tomb"; &c.

By F. J. Bliss, B.A.—

Two "Reports of the Excavations at Tell el Hesy" (Lachish); "Excavating from its Picturesque Side"; "The Maronites"; &c.

By Professor T. Hayter Lewis—

"Additional Note on St. Stephen's Church."

By G. Robinson Lees—

"Notes on Potters' Marks, &c."; "On Lamps, &c."

By Rev. J. E. Hanauer—

"Was there a Street of Columns in Jerusalem"; "On the Site of Calvary"; &c.

By Rev. G. E. Post, M.D., M.A.—

"Second Journey to Palmyra."

By James Glaisher, Esq., F.R.S.—

"On the Monthly and Annual Mean Temperature of the Air in Palestine and England in the ten years ending 1889"; "On the Fall of Rain, the Amount of Cloud, and Frequency of Cloudless Skies at Sarona in the ten years ending 1889"; "On the Direction of the Wind at Sarona in the ten years 1880 to 1889."

By Professor West, M.A.—

"Barometrical Determination of Heights in Lebanon, Anti-Lebanon, and on Hermon."

By Professors Neubauer and Clermont-Ganneau—

"The Hebrew Phœnician Inscription from Tell el Hesy."

By M. Lortet—

"Researches on the Pathogenic Microbes of the Mud of the Dead Sea."

By Major Conder, D.C.L., LL.D., R.E.—

"The Lachish Text"; "The Lachish Ruins"; "The Sinaitic Inscriptions"; "Alosha Elishah, Translation of a Phœnician Inscription"; "Recent Hittite Discoveries"; &c.

By the Rev. H. G. Tomkins—

"Dinhabah; a New Identification."

By the Rev. W. F. Birch—

"Sennacherib's Catastrophe at Nob."

Your Executive Committee desire again to record their special thanks to the Honorary Secretaries for their efforts so cheerfully and readily given on behalf of the Society's work.

It is proposed that the following gentlemen be invited to become members of the General Committee :—

Lord Cranbrook.
Sir W. Q. Ewart, Bart.
John Pollard, Esq.

The following is the Balance Sheet for the year ending 1891, which was published in the April *Quarterly Statement* :—

BALANCE SHEET FOR THE YEAR ENDING 31st DECEMBER, 1891.

Receipts.	£	s.	d.
To Balance in Bank 31st December, 1890	811	7	7
Donations and Subscriptions	1,637	13	11
Proceeds of Lectures	13	8	5
Sales of Maps	183	10	2
Sales of Memoirs of Western and Eastern Palestine and other Books published by the Society	759	11	2
Sales of Photographs and Slides	45	18	0
	£3,451	9	3

Expenditure.	£	s.	d.
By Exploration	850	18	6
Printing and Binding, including *Quarterly Statement*..	719	8	9
Maps, Lithographs, Photographs, Illustrations, &c., including those for the *Quarterly Statement*	239	11	0½
Management, including Rent, Salaries, Wages, Advertising, Insurance, Stationery, and Sundries	656	0	2
Postage and Carriage of *Quarterly Statements*, Books and Maps..	131	3	5½
Museum Fittings and Removal of Office ..	121	14	1
Liabilities paid off, due at end of 1890.. ..	418	7	0
Balance in Bank 31st December, 1891 .. .. .. £314 6 3 ..	314	6	3
Less Subscriptions paid in advance on account of 1892 17 5 6			
Net Balance 297 0 9			
	£3,451	9	3

TREASURER'S STATEMENT.

It will be seen that the total expenditure on exploration was £850 18*s.* 6*d.* The very heavy sums paid for printing, binding, maps, lithographs, illustrations, photographs, &c., for the most part represent books and maps published by and sold by the Fund, and the *Quarterly Statement* distributed among the subscribers gratuitously.

In the statement of assets and liabilities, it will be seen that a large amount of these publications, for nearly all of which there is a steady demand, remains on hand.

Special expenses were incurred during the year in consequence of the offices of the Fund being removed to 24, Hanover Square. During the quarter in which this took place rent had to be paid for both the old and present offices.

Outstanding liabilities to the amount of £418 were paid off during the year.

Assets.	£	*s.*	*d.*
Balance in Bank.. ..	314	6	3
Stock of Books, Maps, Photos, &c., on hand..	1,500	0	0
Surveying Instruments..	100	0	0
Show Cases, Furniture and Fittings	100	0	0
In addition to the above there is the valuable and unique collection of antiques, models, &c.			

Liabilities.	£	*s.*	*d.*
Printing, Lithographing, Rent, and Current Expenses	671	0	10
Excavations.			

W. Morrison,
Treasurer.

The Chairman.—Gentlemen, I think I may remark that this report implies progress, decided progress. It indicates that most important find of the tablet, which holds out the hope of more important finds yet to come. The tablet is the most important discovery that we have made for a long time. I suppose the inscription on it is more ancient than the Moabite stone. I will ask whether any gentleman has any remark to make upon the report?

Professor Löwy.—I beg to move that the report be received and adopted.

Professor Hull.—I have great pleasure, sir, in seconding the resolution that this exceedingly interesting report be received and adopted. I am sorry to say I have not had many opportunities of attending the meetings of the General Committee up to this time, I believe only one, in fact, since 1884, but I trust to be a better attendant in the future. I quite concur in what you said, that this report is of extreme interest, particularly from the finding of this very ancient tablet and inscription; and it shows that if anyone is bold enough to venture to suggest that

Palestine has already yielded up all its treasures to the antiquary and historian, he is very much mistaken indeed. I concur with you also in supposing that what we have found is a foretaste of what may be found by further excavation.

The Chairman. I should like to remark with respect to Professor Hull's statement that we have not exhausted Palestine, that I think those who heard Mr. Besant speak of the 27 years' progress will rather think we are only upon the threshold of these discoveries. He, in his lecture, said none in that room would live long enough to see all the future discoveries; still, we hope some of us will live to know some of them.

The resolution was put and carried unanimously.

Professor Löwy.—I have read many of the *Quarterly Statements*, as everyone else has who is interested in the Palestine Exploration Fund, and I have often regretted that there is no general index given to them. I do not speak in any spirit of fault finding. I believe we have all to be extremely grateful for the marvellous work which has been accomplished, but it would be of immense advantage to readers who are much occupied if an index were given to the series of *Statements* which have been published, either complete or devoted to the first ten volumes, and then another to the next ten, and so on. I am a great advocate of having in literary and historical works, and other works of research, a subject-index which guides me at once, without much loss of time, to what I am seeking, and it is not by a desire to facilitate laziness, but rather to help research that I beg leave on this occasion to propose for the consideration of the Executive Committee, whether it would not be possible to publish an index so as to help the students.

Mr. Besant. –There is a general index to the *Quarterly Statements* up to 1881, and the desirability of bringing it up to the present date, has already been brought before the Executive Committee. Each number, however, has a table of contents, and an index is appended to each annual volume.

The Chairman.—No doubt the subject will be taken into consideration by the Executive Committee, and we thank Professor Löwy for bringing it forward.

And now, gentlemen, as to the series of lectures that we have had I think they have been unique. We hope to have them published about October. I am sure the lecturers deserve our thanks; the Executive Committee have mentioned this in the report which you have adopted, but I should like to move that the best thanks of this meeting be given to them for their kindness. Perhaps some gentleman who attended the lectures will second that.

Sir Edmund Lechmere.— I shall be very glad, having had the honour of presiding at one of the lectures, to second such a resolution as you have indicated. The one that I attended was of immense interest, by Dr. Tristram, and I am sure everybody must have been delighted. I

have great pleasure, therefore, in seconding a very hearty vote of thanks to those gentlemen.

The resolution was carried unanimously.

The CHAIRMAN.—The next vote of thanks I should like to move is to our Honorary Secretary. No one but myself knows how deeply indebted we are to him. He is a busy man, and yet I do not think I have been more than once or twice at any of the meetings when he has been absent; and when he is present, I feel I am on safer ground than when he is absent. I will say no more. If I were to speak ever so long it would only be in his praise, and to express my own indebtedness to him and yours also, and I hope and trust the interest that he has in Palestine will never cease (hear, hear). I beg to move that the best thanks of the meeting be given to Mr. Besant.

The resolution was submitted to the meeting, and carried unanimously.

The CHAIRMAN.—There is Herr Baurath Schick, more than 70 years of age, but age seems to exercise no bad influence on him; he has given us valuable information, and that information is specially valuable because we can place confidence in him and everything that comes from him.

The resolution was adopted unanimously.

The CHAIRMAN.—Then, gentlemen, we are indebted to Mr. Bliss for continuing Dr. Petrie's work. As has been mentioned, he had been with Dr. Petrie for some time, and had learnt some of his ways. The native workmen work well with him. He seems to understand them, and they understand him. It is to his exertions that we are indebted for this tablet. Unfortunately, his sister had to write to us to say that he was laid up with a severe attack of fever, and we have been in great anxiety about him. But a letter from his brother received this morning says: "My dear brother desires me to send you a list of the stores he will require for next time. He is convalescent, although very unwell, and cannot write yet." Mr. Bliss is determined to go on with the work, and adds that he hopes to be on the spot about September 13th. If that be the case, we may look forward to some very interesting results. Everyone will have sympathy with him in his illness; everyone will hope it may be of short duration, and that he will be able to go on in the autumn with energy in what he has begun. I ask your thanks for Mr. Bliss, for the labours he has bestowed on the work.

The vote was unanimously accorded.

The CHAIRMAN.—There are various correspondents from various localities. We cannot deal with each individually, but I should like a note upon the minutes that we are indebted to them, and thank them for the information sent to us from time to time.

Agreed to unanimously.

The Chairman.– And now I come to Mr. Armstrong, our Assistant-Secretary. Of course I know a great deal about his work and the manner in which that work is performed. It is faithfully performed (hear, hear), and having said that I will say no more, but merely ask you to give your thanks to Mr. Armstrong for the faithful and good manner in which he performs his duties.

This resolution was adopted unanimously.

Professor Löwy.—Mr. Chairman, will you permit me to put a question before you dissolve this meeting? You were kind enough to accept the hint which I gave last year with regard to the lectures, and I believe these lectures have been acceptable, not only to those who attended, but also to many who have heard of them, and I believe that the Society will profit by the efforts which have been made by the lecturers. May I respectfully inquire whether it is the intention of the Executive Committee to renew those lectures, or have lectures in the coming year. I put this merely as a question, not as a suggestion.

The Chairman.—The Committee have not yet taken that into consideration. Everything will depend upon circumstances. I can give no pledge with reference to the question, for unless we see that we can give lectures with advantage we shall not give them. I may say that the lectures just cleared themselves. We have a few pounds in hand after all the expenses, without counting many subscriptions and donations sent up in consequence of the lectures.

Now, gentlemen, I think we have got to the end of this meeting, and I cannot close it without the hope that we may find those tablets which have been referred to by Mr. Sayce, who, as also Major Conder, 15 years ago told us that Tell el Hesy would prove to be Lachish, and if we do, everybody will look back with pleasure upon the time and support they have given to the Palestine Exploration Fund. I am certain that good work will yet be done, and I do hope, in spite of our Honorary Secretary deferring many of the discoveries until we are all gone, that we shall have the pleasure of seeing many of them. I can say no more than to wish that you all will be with me again at our next Annual Meeting, and that it will be as pleasing to us as this is. Thank you for your attendance. (Cheers).

Dr. Ginsburg.—I wish to propose, before we separate, a vote of thanks to our Chairman. Whatever has been done by us as an Executive Committee has generally been inspired by him. His heartiness and his zeal in the work are really beyond description.

I move that a hearty vote of thanks be given to our Chairman.

The resolution was seconded by Dr. Aldis Wright and carried by acclamation.

The Executive Committee having been re-elected the meeting terminated.

LETTERS FROM HERR SCHICK.

I.—Aceldama.

Some months ago a gentleman at Stockholm wrote to ask me to take for him the following measurements: "The length of inside of the house for dead bodies, called 'Aceldama,' also its breadth, measured from the northern wall to the large pier, and further on to the inner rock wall; also the height from the top of the building down to the rubbish; and the size of the holes in the roof, together with those in the rock, and their number."

Inclined to serve others whenever I can, I thought to go down and take these measurements, but could not effect it till the end of May, when I found things of much interest, at least to me, and now send to you also a report of my observations, together with plans and sections, and some remarks.

First, as to what I have found in books. The late Dr. Schulz says in his "Vorlesung," "Many writers speak of this house for bones and dead bodies, but only in general, and it deserves more attention than has been bestowed on it hitherto. With the help of a ladder I went down into the pit, and can now speak more positively on the matter." But his description which follows is not exact, and is liable to be misunderstood. Dr. Tobler, in his "Topography of Jerusalem," vol. ii, gives a fuller and more detailed description, but no plan or section, and his measurements were made some by steps, others by estimation. But the history of the place which he gives at length is very valuable. Dr. Sepp, in his "Jerusalem," vol. i, copies Tobler, and adds some remarks of his own: for instance, that this is the very first "Campo Santo" of the Christian world. Further, that the skulls found here are not Semitic but of the Caucasian race, and some even of the negro type. Professor Krafft, who also went down by help of a rope into the pit, gives similar facts in his "Topography of Jerusalem," adding that, with regard to the belief that dead bodies are here remarkably quickly dissolved and without bad smell, it is true, as was proved with a dog during his stay in the Holy City.

In searching through the publications of the English Exploration Fund, as far as they are in my possession, I found in the Jerusalem Volume, page 380: "There is a very fine rock-cut and masonry vault at this place, 30 feet long, and 20 feet wide, and 34 feet high, with two piers of drafted masonry with a rustic boss. The stones are of moderate dimensions and very white; the top course is arched out to support the roof, which is groined and of rubble. This vaulted building resembles Cru-

sading work. . . . . The lower part of the vault is a great rock-cut trench. Tombs exist in the sides. . . . . Immediately east of Hakk ed Dumm is the cave called Ferdûs er Rûm ;[1] it is some 35 feet high, and 10 by 6½ yards area."

Lewin, in his "Siege of Jerusalem," London, 1863, p. 170, says : "Aceldama is a little level plot overhanging the valley of Himnom, with a few trees. On the east side is an old building over a quadrangular pit, sunk some 30 feet into the rock. This was many centuries the charnel-house into which the bodies of pilgrims who died at Jerusalem were thrown for interment. The custom of antiquity, therefore, corroborates the tradition that this was the field purchased with the thirty pieces of silver." And Ritter, in his "Erdkunde von Asien," Berlin, 1852, vol. viii, 2nd part, thinks in regard to this place that it was a loam pit, already exhausted or nearly void of clay, and therefore was sold by the potter to the priests for the betrayal money of Judas, as a fit place "to bury strangers in" (Matthew xxvii, 7). Ritter adds that "in the very neighbourhood, even to-day, clay is taken by potters," which last notice is repeated by nearly all following writers without sufficient ground. The place where a kind of clay[2] is found is higher up the "Hill of Evil Counsel," in the neighbourhood of the Aqueduct coming from Solomon's pools, near the road crossing from Zion Gate, which goes down into the valley of Himnom, and up again on the opposite slope. In this neighbourhood also are rock-cut tombs.

Not improbably the potter's manufactory was lower down, possibly even in the valley in the neighbourhood of the waters of Siloah or Bir Ajûb. Similar manufactures are now often carried on in caves, or other places sheltered by rocks, and probably it was so in ancient times ; so, as long as there is not found a better place, we may with some confidence consider the traditional Aceldama as the genuine one, and that the potters had here a cave in which their work was carried on, till the place was bought by the priests for thirty pieces of silver, to be henceforth a burial-place for strangers.

Robinson (vol. ii, page 354) says : "The tradition which fixes Aceldama upon this spot reaches back to the age of Jerome." Antonius passed the Siloah water and came afterwards to Aceldama, where the strangers were buried, and between the tombs were lodgings of the Church servants (or holy men). In A. D. 670 it is described by Arculph as on the south of Zion, "a small field (Aceldama) covered with a heap of stones, where the bodies of many pilgrims are carefully buried, while others are left to rot on the surface."[3] In the Crusading time Aceldama was used to bury the pilgrims, and also all those who died in the Knight's Hospital. It was

[1] Ferdûs is the general name for the Christian tombs in this region.

[2] It is rather a kind of chalk used by potters for mixing with the real clay.

[3] It seems that the Bishop did not visit the place itself, but saw it from a distance. In A.D. 1053, a monk, Wernifer, was buried here, and in 1059 the Abbot Walstan (*see* Sepp i, p. 300).

the place where it is shown now, as many of the writers of that time prove. In A.D. 1143 a church was there, which belonged to the Syrians, but was given over to the Latins. In A.D. 1218 earth was taken from here and brought by ships to Pisa in Italy for the new "Campo Santo" there.

In A.D. 1336 Baldensel says that the bodies of many holy persons were lying here, and Rudolph von Sachsen says: "Aceldama was situated south over the Valley of Jehosaphat, not large, but a deeply-excavated place, vaulted over in a spot surrounded by trees, having holes in the roof, through which the dead bodies were let down, of which after three days nothing was left but bones." In this time the Latins bought the place again, and built a church near, or on it, but the church was soon destroyed by the Muhammedans again, for in 1483 the monk Fabri found it destroyed. In A.D. 1560 the pilgrims Wormser and Villinger mention that there was a hole, where one could creep in and look into the inside, very likely a small window situated at some height, as in general visitors could look into the interior only through the holes in the roof. In A.D. 1583 the place was in possession of the Armenians, who allowed other denominations to bury there for payment. Quaresmius states that in A.D. 1625 and one hundred years later, the Greeks had the control of the place (Sepp H., "Jerusalem," Schaffhausen, 1873, i, p. 299). In 1697 Maundrell says, after describing its situation, "It is called 'Campo Santo,' a small plot of ground not more than 30 yards long, and about half as much broad; one half of it is taken up by a square fabric, 12 yards high, built for a charnel-house. The corpses are let down into it from the top, there being five holes left open for that purpose. Looking down through these holes one could see many bodies under several degrees of decay, from which it may be conjectured that this grave does not make that quick despatch with the corpses committed to it which is commonly reported. The Armenians have the command, for which they pay rent to the Turks." Good and bad here came together in death; for it is said that in 1681 malefactors were also buried there, where, according to Sepp H., the "arch offender" Judas Iscariot himself found his tomb!

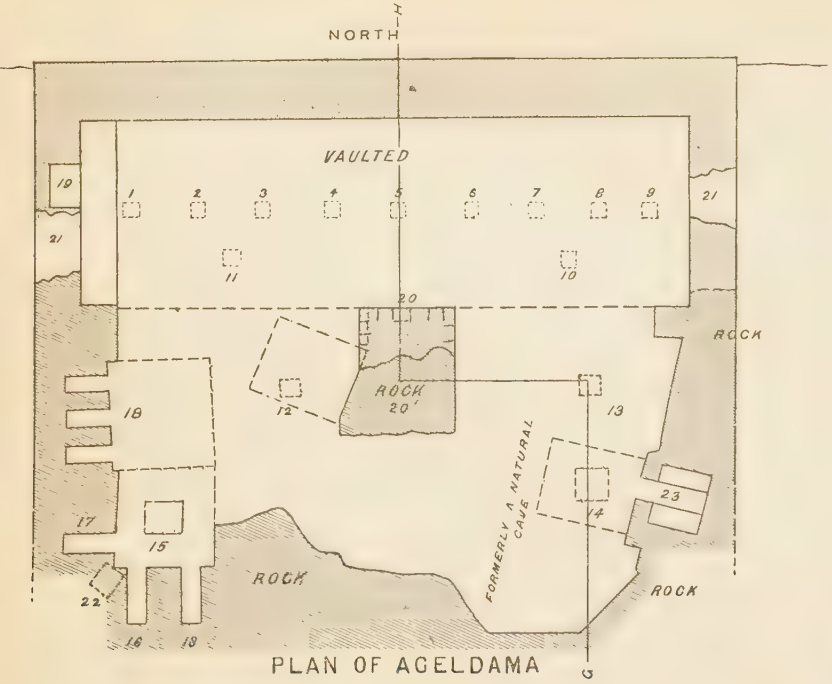
Many pilgrims and travellers visited the place, but not many went down into the vast grave. In the year 1845 Krafft let himself down by a rope, and Dr. Tobler on a rope ladder, and Dr. Schulz a few years before by a regular ladder, as I myself did in 1892.

2. My description of the place.—It is now a partly-ruined building, 78 feet long outside, and 57 feet wide, erected over rock-cut caves and a deep trench (*see* plan and section), situated on a steep slope of the rocky hill. At the southern part the roof consists of rock, and is level with the hillside, and the northern part, being about 20 feet lower, is walled up as a rectangular oblong building, roofed with a vault (*see* Section), just over the deep rock-hewn trench, which is 63 feet long and 21 feet wide, and from the present surface of the ground to the surface of the accumulation of bones, &c., 25 feet deep, or from the top of the roof to the accumu

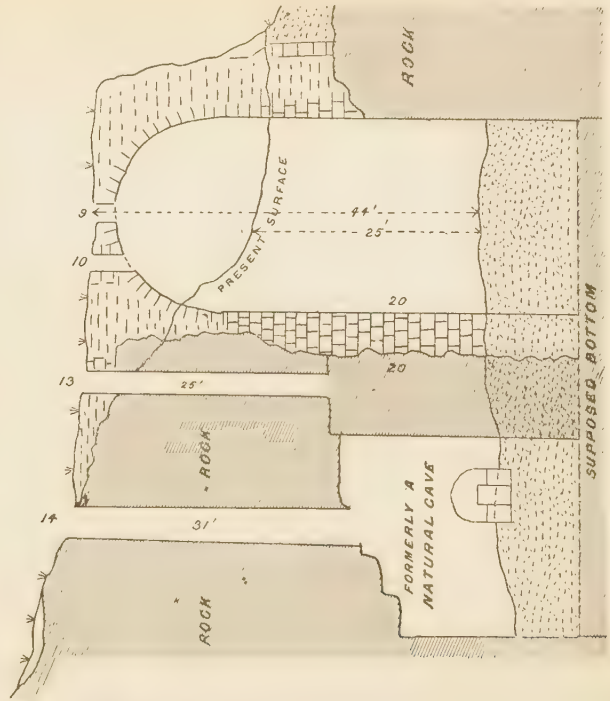
lation, 44 feet deep. The depth of the accumulation is not known, but I conjecture it to be from 10 to 15 feet, perhaps even more, so that the whole height would be on an average of about 60 feet. The trench is cut into the rock about 30 feet deep, or the half of the whole height, a gigantic grave of the usual form! In order to make it still larger, caves already existing to the south of it, some natural, others artificial, as rock-cut tombs, were added, and their bottoms made deeper, and parts of their roofs broken out, leaving piers at the corners, and especially one in the middle, bearing the roof of rock, and also one side of the vault. This addition added to the large tomb a space about 60 feet long, 28 feet wide, and from 30 to 35 feet high, as the drawings will show. That these were originally, especially on one side, rock-cut tombs, can be seen by the six loculi (numbered 16–18 in the drawing), and it is nearly certain that there were on the other side natural caves, in which the potters may have carried on their trade in our Lord's time. I have shown by dotted lines in the Plan the outline, and in the section the height of the rock-cut chambers as they probably were. In the corner there is near the roof a door (marked 22), which seems to me to have been made afterwards for a more convenient entrance to the large tomb or charnel-house. Rock-cut tombs were only in the western part of these caves; in the eastern were none, except a small rock-cut chamber, with two benches for dead bodies (23).

The middle pier is only partly rock; it was squared and strengthened by masonry of white stones of moderate size, dressed nicely with some slight bevels round, so that I put them in the early Christian time, if not even in the Jewish (as Schulz, Tobler, and others have done), but the masonry work of the walls in west, north, and east, standing on the perpendicular rock scarps, seems to mē to be Crusading; there are no large stones, and the whole is of very common workmanship. In the west wall is a door-opening now walled up (marked 19), which seems to have been made later. In the west and east wall are now breaches (21), which become every year larger, and so the building looks ruinous. Through these breaches one may look into the interior, and by means of a ladder go down to the surface of the accumulation, which consists of earth, small stones, and bones. I found the place quite dry, and without any bad smell.

The vault is not groined—as some writers have said—although it has a few ribs from the piers, but is tunnel-like, more than semi-circular, and slightly pointed. In the centre of the arch are in one line, and at equal distances, nine openings or holes of a square form, nearly 2 feet wide, which could be covered by flat stones, as one still is. These holes are marked in the drawings 1–9. Four feet distant are two holes, a little larger, marked 10 and 11, 30 feet distant one from the other, piercing the side of the vault. Fourteen feet south of these are again two similar holes, 12 and 13, also some 30 feet distant the one from the other, and cut through the rock roof, the western for 15 feet deep, the eastern for 25 feet. About twelve feet further south there are again two



PLAN OF AGELDAMA



SECTION ACCORDING TO THE LINE G.H.

0 10 20 30 40 50 FEET

SCALE

similar holes of larger size, marked 14 and 15, also hewn in the rock, the western 20 feet, the eastern 31 feet deep. These four holes or shafts, cut into the rock, seemed to me the most remarkable feature of the whole edifice; they are on the top 3 feet 4 inches wide each way (being square like all the others), but below more than half a foot wider, so that anything which might be put in on the top would fall through, and not be stopped anywhere. The reason for all these holes was certainly to give light, and allow access of air; but they may also have served, as so many writers say, for letting down the dead bodies.

3. To all this I would add the following remarks. In a place like Jerusalem, to which in all ages many pilgrims and strangers flocked, of whom many died, it was necessary to have such a place of burial for them. And we find that even in the Jewish time there was such a place. In Jeremiah xxvi, 23, we read that Urijah was killed with the sword and his dead body cast into "the graves of the common people." In the time of the Romans, when many strangers came to the Holy City, the general burial-place for such people was not sufficient, so the priests bought in addition to it the "field of the potter," and very likely Judas, the betrayer, was also cast here. In the Christian time matters, or rather ideas, changed, and it became an honour to be buried at the "Aceldama." It was believed that those buried here had not to undergo the judgment of God, and that the bodies very soon, without unpleasant decaying, would be consumed, leaving only dry bones; so that even earth from here was taken to other burial-grounds, as mentioned above. There must have been some truth in this, otherwise the belief would not have survived so long, as the contrary might have been proved very easily. Professor Krafft, of Bonn, says, in his "Topography on Jerusalem" (now 46 years ago), that it was proved by a dead dog, which was cast down, drying quickly and giving no bad smell. It seems to me that the many shafts there occasioned continual ventilation, and so the bodies dried up. But without further proof, nothing positive can be said. That in all ages a great many bodies were brought here is quite certain, but how they were let down is rather a puzzle. The holes certainly may have been used for letting them down, but they are not wide enough for the body of a full-grown man to be let down in a horizontal position. To cast them simply down would have been unseemly, and is not likely; so I think they had some contrivance for the purpose, perhaps a kind of coffin with a movable cover or bottom. Some writers think that from time to time people had to go down and arrange matters, and Dr. Tobler takes it for granted that from time to time the bodies were cleared out again, which I think is rather doubtful. Certainly it was not done in the last centuries. It is said that dead bodies were buried there as late as the year 1829.

In the neighbourhood there are many Jewish rock-cut tombs, which, were used again by Christians. Some were turned into chapels, and others became the lodgings of hermits or anchorites, who were

afterwards buried there. But under the long rule of the Muhammedans, all things of this sort had to be given up, and the place became waste and neglected. The whole Necropolis here bore the name of "Paradise," as the resting-place for the bodies of the believers, and this name is kept up even to this day. The Greek Church now has it in possession, and is about to clear and bring it into veneration again. The bones are collected and covered with some cloth; lodgings for watchmen are arranged by putting iron bars and shutters in the openings, and wooden doors in the entrances. Two places I found already converted into chapels, where lamps and candles are now continually burning, and the altars are decorated with pictures, &c. In one of them, which has a nice entrance dating back to the Jewish time, it is said that the frightened disciples took refuge on the night when our Lord was betrayed. The ceiling of this one has round about a cornice and is flat, whilst another has a dome resting also on a cornice, which is supported by half-round pillars. *See* "Survey of Western Palestine," Jerusalem Volume, p. 380.

II.—A Pool Cleared Out.

On the Ordnance Survey Map of Jerusalem, scale $\frac{1}{2500}$, is inserted north of the city, between the trees of the olive-grove, a square marked "old cistern;" it is 850 feet west of the Damascus road, and 1,740 feet (in a straight line) from Damascus Gate. This pool has recently been cleared out, and it was found to be entirely hewn in the rock 18 feet deep, having at the north-eastern corner a stair, as such pools generally have. Inside it is partly cased with modern masonry, and on the bottom are remains of two former piers. Apparently the old pool had been arched over, and for carrying the arches the two piers in the middle and the casing on the sides were made. The roof has long since fallen in, and the stones of it were now found and cleared out. They were rubble and scarcely dressed.

South of this pool, and passing near it, is now a new road, and south of this road are remains of an old wall, which has been recently excavated, but nothing of interest was found. Further south, a native is building a house, and on clearing the ground found a cistern hewn in the rock 25 feet long, 18 feet wide, and 15 feet deep.

III.—An Ancient Stone Weight.

The Algerine brethren at St. Ann's have found in their ground a rounded stone of soft *mizzeh*, with an inscription on it. On ascertaining its weight and deciphering to some degree the writing upon it, they formed the opinion that it is probably an ancient "Talent." Though

rounded in form it is not a ball, being longer (15 inches) than wide ($12\frac{1}{2}$ inches), and also not so high as broad. All the sides are rounded, not polished, but to some degree smoothed by use. It has in the smaller end a half ball-like excavation 4 inches wide and $2\frac{1}{2}$ inches deep. Its weight is (as I am told) $41\frac{9}{10}$ kilos. The inscription seems to be Phœnician, but many letters are indistinct. I send a copy (reduced $\frac{1}{10}$), made from a squeeze. One of the St. Ann's school-teachers gave a lecture on the subject in the lecture-room of the Dominican brethren at St. Stephen's place, near Jeremiah's Grotto, where a lecture is given every Friday in the French language, which anyone may attend. In this lecture the stone was stated to be a "Talent." The lecture will shortly be published in the "Revue Biblique," Paris.

IV.—New Sewer near the Church of the Holy Sepulchre.

In several of my former reports, especially in one published in the *Quarterly Statement*, 1890, p. 20, I have noted that east of the Church of the Holy Sepulchre there was in ancient times a rock platform to which I gave the name of "Acra," following in this Sir Charles Wilson's Plan of the Ordnance Survey (1864, 1865). In the *Quarterly Statement*, 1889, p. 67, I pointed out that there was under this platform a cave, and how in the Russian ground, at one place, the rock stands up higher than the street, and that near to it is a trench $47\frac{1}{2}$ feet deep, in which old hewn stones were found, which had apparently fallen there when the walls tumbled over. Compare also *Quarterly Statement*, 1888, p. 57. To this I may now add :—

That the Greek Convent recently made a sewer from the little gate which leads from the churchyard of the Church of the Holy Sepulchre to Harat ad Dabbachin eastwards, under the ground of Harat ad Dabbachin, between the new buildings and the Muristan, bending at the end of the Russian building northwards, and then eastwards again to the above-mentioned cave north of the threefold "sûk." Now I observed that the whole sewer is made through *debris*, at no place was the rock met with, but only a few cross-walls of no great importance. East of the Russian building the ancient pavement was met with (*see* 1888, p. 58), and also some hewn stones similar to those found in the Russian ground, as related above.

V.

Some twenty or thirty years ago the Roman Catholic "Sisters of Zion" built a Convent and Church opposite the barracks at the north-west corner of the Haram es Sherif, and in this church one of the

remaining arches of Hadrian's Triumphal Arch was included, forming the choir. The Church is vaulted and had a flat roof, but the Sisters have recently erected over it a very nice and rather high dome, giving the town in this region quite another aspect. The dome rests on a new drum pierced with windows and decorated with a kind of pillars.

TELL EL ARMARNA TABLETS IN THE BRITISH MUSEUM.

Letters from Syria and Palestine.

By W. St. Chad Boscawen, Esq.

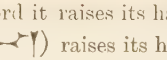
The publication of the collection of tablets from Tell el Amarna, in the British Museum, has long been awaited by students, and now that the work has been issued, the whole of this important find has become accessible. Though not so large as the collection at Berlin, the British Museum series are most important, and contain several letters of great historical value.

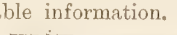
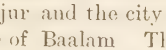
The most valuable inscriptions is the long letter from Amenophis III to Kallima-Sin, King of Babylonia, a document which supplements other inscriptions in the collections of Berlin and Gizeh, which together restore to us a most important chapter in Oriental history. The collection is, however, extremely rich in letters from Syria, Phœnicia and Palestine. There are thirteen letters from Rib-Adda, the Egyptian Consul in Gebal, or Byblos; two from Ammunira, of Beyrût, and three from Abi-Milki (Abimelech), of Tyre. There are two letters of great geographical interest from Akizzi, Governor of Ḳatna, a city near Damascus. There are twenty-six letters from Palestine, from Hazor Gezer, Askelon and Urza. Several of these are of special interest, as they are from Amorite sheiks, and give us valuable names and phrases of the Amorite speech.

The letters of Akizzi , of Ḳatna, are of much value, as they supply us with considerable information regarding the geography of North Syria, especially the districts adjoining Damascus.

There are two paragraphs in the second of these letters (B.M. 37) which afford us an important list of names. The writer says:—

> "Oh my Lord *Arzauya*, of the city of Rukhizi, and *Tenura* () *et-te*, of the city of Lapana, dwell in the land of Ubi and Dasa, in the land of Am. . Now the land of Ubi is not for my Lord, and each day (*yūme samma*) to Aitugama they send, and thus they say come and take the whole of the land of Ubi.

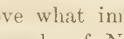
"Oh my Lord, in like manner (*kimi*), the city of Damascus,  (*Alu* Ti-ma-aš-gi), is in the land of Ubi; for the feet of my Lord it raises its hands, and in like manner the city of Ḳatna () raises its hands and cries out."

Here we have much valuable information. The land of Ubi is evidently the Hebrew Hobah, חוֹבָה, which is expressly described in Genesis xiv, 15, as being one on the left hand, or north of Damascus. Here Hobah is associated with the land of Am, which is the region bordering on the Sajur and the city of Pethor, the *Pitru* of the inscriptions, the birth-place of Baalam This land of Am is the "land of the children of Ammo (עַם), of Numbers xxii, 5, which was situated in the district watered by the Sangara River, the modern Sajur River, close to which is the Mound of Tashatan, which I regard as the site of Pethor (*Quarterly Statement*, 1881, page 226). In a small fragment in the Berlin collection (No. 163), we have mention made of "Mitani, the land of Am, and the three Kings of the Hittites." This district then extended from the Sagur south-west until it reached the province of Hobah, which extended northwards of Damascus. The city of Ḳatna, from which Akizzi writes, appears to have been to the north-west of Damascus, bordering on the land of Nukhašše,  , that is, the Upper Orontes Valley—the Egyptian Anaugas. In this same letter another paragraph (lines 40–45) affords additional information. "Oh my Lord, now I to my Lord said in this manner. The King of Nukhašše, the King of Ni, and the King of Zinzar, with the King of Kannat; now all these kings to my Lord are servants." This passage carries us to the Euphrates for Ni, the Ni-i of the Karnak lists (No. 132). Now this city was on the Euphrates, near to Naharain or Mitani, for we read in the annals of Thothmes III, "The King came to Ni on his return home. After he had arrived there he placed on his memorial tablet in the land of Naharain that the boundary stones of Egypt had been extended." (Brugsch. "Hist. Eq.," i, 333). In the famous inscription of Amen-em-heb we have reference to the regions mentioned here. "I saw the victory of the King, the King of the south and of the north, in the country of Senzar" ("Rec. Past," iv, p. 10) which is evidently the Zinzar of this paragraph, and which was evidently not far from Carchemish, apparently between that city and Aleppo. And again, he says:—"I began to see again another perfect action performed by the King, the master of two worlds, in the country of Ni. He took in hunting 120 elephants (or their tusks)." I should be inclined then to place Ni a little north of Carchemish, near Birejik. There is another reference to Ni, which associates it with the important stronghold of Tunip,  , *Du-ni-ip*, the Egyptian Tu-nep, the modern Tenneb, near Aleppo, and south of Azzas, the Khazazu of the Assyrians.

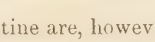
Here, in the letter from the people of Tunip, we read :—"And when his soldiers and his chariots he shall send, then Azira, in like manner as to the city of Ni, he shall do to them."

It will be seen from the above what important information we gain from these tablets as to the geography of North Syria, and its numerous petty kingdoms.

The letters from Palestine are, however, still more interesting, and are full of valuable material.

I select, as an example, the letter of Yapakhi (), *Ya-pa-khi* יפח who was Governor of Gezer (tel Jiser).

He writes thus :—

"To the King my Lord, my God, my Sun-god, who is from Heaven ; thus speaks Yapikhi, the official of the city of Gezer (), thy servant, the dust of thy feet, the holder of thy horses. To the feet of the King, my Lord, my Sun-god, who is from Heaven, seven times seven I cast myself, in mind, body and speech.

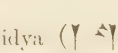
"That which is said, Oh King, my Lord, for me may he hear, and all is very good.

"I am the servant of the King, the dust of Thy feet.

"May the King know this.

"My Lord, when my younger brother has estranged himself from me, and entered into the city of Mu-ru-kna-zi, to the soldiers he has given his hands.

"In this now he is an enemy to me, and an expedition to thy land he has sent. My Lord, in regard to this matter his commissioner order" ?

The next letter is from Widya (), of Askelon, of whom there are letters both in the British Museum and at Berlin. I read thus :—

"To the King, my Lord, my God, my Sun-god who is from Heaven, speaks thus Widya, thy servant, who is as the dust of thy feet, the holder of thy horses ; to the feet of my Lord I bow myself seven times seven, in mind and body. Now I am keeping the orders (words) of the King, my Lord, the Son of the Sun-god. Now I have caused to be served food, drink, oil, corn, oxen and straw, before the soldiers of the King, my Lord . . . . with all to the soldiers of the King, my Lord. In what manner can I be the Consul *targu* ? of the King, my Lord, the Son of the Sun, and not listen to his commands ?"

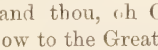
Another tablet of this group is that of Dagan-takala, whose name is especially interesting as containing the name of the great Philistine Deity, Dagon.

"To the Great King, my Lord, the Sun-god from Heaven, Dagan-takala ( ), thy servant speaks. Seven and seven times to the feet of the Great King, my Lord, I fall. Save me from the mighty enemy (*Nakri dannu ? ti*) from the hands of the strong ? from the robber (*Khabati*), and the Bedouin (*Šute*), oh save me Great King, my Lord, and I say . . . . and thou, oh Great King, my Lord, thou can'st save me. Even now to the Great King, my Lord (I cry)."

The last of the Palestine tablets to which I will refer is one of special interest, as it appears to be from the Baya referred to in the tablet discovered by Mr. F. J. Bliss, at Lachish.

"To the King, my Lord, my Sun-god, my God, thus Ba-ya-a, Thy servant in mind and body (speaks), seven times and seven times to the feet of the King, my Lord, my God, I fall. Now Yankhaman does not in this matter (right) . . . (*reverse*) at the hand of, and all the land from the enemy is free, and the land lives."

There is one other tablet of a curious character; of this letter we do not know the writer, but it is illustrative of the work of the petty kings in Palestine.

"To the Kings of Canaan (). (Ki-na-akh-na), thy servants, my brothers, thus O Great King. Adiya, my messenger to the presence of the King of Egypt, my brother, I send him, whatsoever you may entrust to him, carefully into the land of Egypt, (*as*) the tribute of the land of Egypt, with haste he will take."

An additional importance is attached to these tablets by the valuable list of personal names which they give, and which, we may conclude, are typical of the various races of Canaan.

Of PHŒNICIAN names, the most important are:—

Abi-Milki (Abimilech); Abd-Asirta (servant of Ashbarath); Abdi-astate; Abdi-milki (servant of the King); Abdi-rama (servant of the High One); Azira (Ezer); Akiya; Ili-milk, Elimelech (Ruth i, 2), (God is King); Bel-ram, Baalram (Baal is high); Biti-ilu, Bethuel (Gen. xxii, 22); Milki-ilu, Rib-Adda, Rib-Hadad (a prince is Hadad); Sum-Adda.

There are, however, a valuable list of names which call for special comment. These are most probably AMORITE, and are therefore extremely interesting:—

Yatibri, Widiya, Yankhamu, Yapakhi, Arzawya, Wisuya, Wyasdata Iiya Bayawa, Biwari, Biridiwi, Biridaswi, Dasru, Zimrida, Zitadna, Labaya, Namyawai, Sigata Sitwai, Tiwatti.

The consideration of Mitanian and Hittite and other names must be postponed for the present.

The examples which I have given here are only a few selected from this important find, but they prove how fine a diplomatic system the Egyptians had developed, and how perfect was the system of official correspondence. The discovery made by Mr. Bliss at Tell Hesy leads us to hope that the day is not far distant when we may be able to construct many chapters of pre-Israelite Palestine from contemporary records from Canaanite libraries.

In many cases here the translations, especially of the Palestine and Amorite letters, must be regarded as tentative, as the language, and especially the grammatical construction, is often very difficult; but I hope that in most cases I have attained to the general sense.

NOTES ON THE CONTROVERSY REGARDING THE SITE OF CALVARY.

By the Rev. J. E. Hanauer.

For more than 1,100 years past intelligent visitors to Jerusalem have (as I hope to prove by quoting passages from several of the most important of their itineraries)[1] been puzzled to find that, though the Gospels and the Epistle to the Hebrews tell us distinctly that our Saviour was crucified outside the walls of the Holy City, ecclesiastical tradition locates Golgotha and Christ's Sepulchre in the very centre of the town. In order to explain this apparent divergence between Scripture and tradition, various theories were accordingly put forward.

The earliest of these is, in all probability, that of St. Willibald, and his statement is that Calvary "was formerly outside Jerusalem; but Helena, when she found the Cross, arranged that place so as to be within the City Jerusalem."[2]

The next explanation is Sæwulf's. He was here in 1,102, and says:—"We know that our Lord suffered without the gate. But the Emperor Hadrian, who was also called Ælius, re-built the City of Jerusalem, and the Temple of the Lord, and added to the city as far as the Tower of David, which was previously a considerable distance from the city, for anyone may see from the Mount of Olives where the extreme western walls of the city stood originally, and how much it is since increased . . . . *Some, however, say*[3] that the city was re-built by the Emperor Justinian, and also the Temple of the Lord as it is now; but they say that according to supposition, and not according to truth."[4] This statement, made a few years after the first Crusaders had taken the

[1] Pilgrim Text Society's Translations.

[2] Pilgrim Text Society's Translations, "Hodœpor," p. 19.

[3] The italics are mine.—J.E.H.

[4] "Early Travels in Palestine," p. 37.

Holy City, contains a distinctly defined theory, as well as an allusion and objection to others, and therefore proves that the statement one often hears to the effect that no difficulties were felt respecting the location of Calvary within the city till *Protestants chose to raise doubts regarding the authenticity of the site*, has no foundation.

The unknown author of "La Citez de Jherusalem," says :—

"Jerusalem [the glorious city] is no longer in the place where it stood when Jesus Christ [was on the earth], and was crucified, and was raised again from death to life. When Jesus Christ was on the earth the City of Jerusalem was on Mount Zion, but it is no longer there. Only an abbey of monks is there now, and in this abbey a church of Holy Mary," . . . . "The Church of the Sepulchre as it is now, and Mount Calvary, were, when Jesus Christ was crucified, outside the wall. Now it is in the middle of the city, and the city is also on a slope which looks towards Mount Olivet on the east beyond the Valley of Jehoshaphat."[1]

John of Wurzburg (A.D. 1160–70) informs us that in our Lord's time "the Pretorium, or Judgment Hall of Pilate, was on Mount Zion, where also the finest and strongest part of the city was, but that afterwards, when the city which was there was destroyed, it was removed by the Emperor Ælius to another place, where it stands at this day."[2]

This notice, and that of Theodoric (A.D. 1170), who also locates the Pretorium on Zion, are curious and important, for earlier writers, the Bordeaux Pilgrim (A.D. 333), the author of the "Breviary of Jerusalem" (A.D. 530), and Antoninus Martyr (A.D. 560), place the Judgment Hall, the former near the site now occupied by the Suk al Kattanin, and the two latter on the site of Justinian's Basilica of St. Sophia, on the platform where the Dome of the Rock now stands, an identification most manifestly wrong.

We know that the present Via Dolorosa, with its various stations, is not alluded to by any writer before Marinus Sanutus (A.D. 1321), but Josephus tells us[3] not only that the Roman Governor, Gessius Florus, had his quarters in the old Palace of the Hasmoneans on Zion, but also how annoyed Festus and Agrippa were because the view from the dining-hall (or guest-chamber) of Agrippa, whence there was a most delightful prospect of the City and Temple courts, had been obstructed by a wall built by the Jews upon the uppermost building which belonged to the inner court of the Temple towards the west; and what trouble resulted therefrom. Now the civil (Roman) capital of the country, and the seat of the Roman Governors, at that time was at Cæsarea Stratonis, just as at present that of the Turkish Vali is at Damascus. The procurators used to visit Jerusalem at the great feasts, &c., and, as Gessius Florus and Festus seem to have resided on such occasions in the Palace on Zion, it has been suggested that Pilate may have done so too. To

[1] Pilgrim Text Society's Translations, pp. 1, 2, 3, 4.
[2] Pilgrim Text Society's Translations, p. 28.
[3] "Antiq.," XX, viii, 11; "Wars," II, xiv, 8.

show how easy it is to form theories regarding the topography of Jerusalem, I may mention that it is popularly supposed that the premises of the London Jews' Society, at Jerusalem, occupy part of the site of the Palace and palace grounds of the Hasmoneans, enlarged and beautified by Herod, and that there is therefore a grand opportunity, for anyone who chooses to waste time and labour on the task, to write a treatise proving that there is reason to suppose that Christ Church, Jerusalem, stands on the very spot where Pilate said to the Jews of his day: "Ecce Homo. Ecce rex vester."

But to proceed:—Jacob de Vitriaco (A.D. 1220), and William of Badensel (A.D. 1336), felt the same difficulty that had perplexed so many pious minds before them,[1] while Balthasar de Monconys (A.D. 1657) was not satisfied with the explanations given, and the Franciscan Quaresmius, at first a simple monk in the Latin Convent at Jerusalem, and later on the Reverendissimo, or Father Guardian of the Holy Sites (A.D. 1627 29), disposes of the objections as "nebulones occidentales hereticos" (Robinson, "Bib. Res.," i, 408), and it was, doubtless, the fear of being considered and treated as heretics that, up to the eighteenth century, deterred many from openly calling in question the identity of the so-called Holy Sites. The first *to protest against the possibility* of the Church of the Sepulchre being on the right spot was Jonas Korten,[2] the German bookseller who visited Jerusalem in 1738, and some years later wrote an interesting little work, which seems to have caused quite a sensation amongst the Protestants of his day. In this work he argues that the site on which the Church of the Holy Sepulchre now stands could not possibly have been outside the city in our Lord's time, because it is so near the site of the Jewish Temple. No other traveller or writer of the eighteenth century endorsed this view, but in the present century the identity of the traditional site has been both attacked and defended by various able writers, "the eloquent, though superficial, Chateaubriand" (A.D. 1811), leading the way in a very plausible defence, from which most of the later advocates of tradition have drawn their chief arguments; and Dr. Edward Daniel Clarke following in the same year with a violent attack. Unfortunately, Dr. Clarke (who did not spend more than seventeen days in Palestine from the date of his landing at Acre, June 29, 1801, and who wrote his book years afterwards) seriously compromised and brought discredit on the cause he advocated, by broaching theories which I must mention, not only because of their extravagance and absurdity, but because they illustrate one point to which I would take the liberty of calling the attention of all interested in Palestine exploration, namely, the necessity, if I may use such an expression, of Gamaliel-like caution in advancing any theory, and the imprudence of drawing hasty conclusions from *single*, though

[1] Robinson, "Biblical Researches," 1, 408. Vitriaco, "Hist. Hieros," c. 60. Badensel, ed. Canis, p. 348. Monconys, "Journal de Voyages," Paris, 1657, Tom. I, 307. "Quaresmius," Tom. II, p. 515.

[2] Robinson, "Biblical Researches," vol. i, p. 408, &c. Jonas Korten, "Reise Altona," 1,741–8, pp. 210–212.

well-ascertained facts.[1] Happening to visit[2] the old Christian cemetery (the traditional Aceldama) in the Wad Er Rababeh, he noticed that over several sepulchre doors were the words, *τῆς ἁγίας Σιων.* "Of the Holy Sion," which inscriptions still exist, and on them he based the hypothesis that the Hill of Evil Counsel was Mount Zion, and that therefore the Wad Er Rababeh, the traditional Hinnom, was the Tyropeon; and further, that a certain tomb he visited hereabouts was possibly "the identical tomb of Jesus Christ." Since then inscriptions have been found at Aceldama, proving beyond doubt that the Christian cemetery there dates back to the ninth century,[3] and that the mention of Zion refers to the monastery situated on the hill-top on the other side of the valley, and known as "Holy Sion," or "St. Zion," in the same way that recently-discovered and analogous epitaphs of deacons buried close to St. Stephen's Church refer to the Resurrection (or to the Church of the Resurrection *i.e.*, the Church of the Holy Sepulchre), give us reason to suppose that the Christian cemetery (fifth to ninth, perhaps to thirteenth century) near St. Stephen's, was known (and the knowledge that a cemetery so named should have during the Middle Ages existed so close to the "Skull Hill" seems, at first sight, startlingly suggestive and significant) in mediæval times as that "of the Holy Resurrection (or Anastasis) of Christ."

Dr. Clarke seems to have been the first to attempt to identify the Saviour's sepulchre with another than that shown in the centre of the modern city. Since his time Fergusson maintained that the Church of the Sepulchre does not even stand on the site of Constantine's great Church of the Resurrection, but that the present "Dome of the Rock" was originally that church of Constantine's, and that the cave under the

[1] Another case in point is that of Dr. Wild, who "discovered in 1838 a cave containing a great number of skulls, which, according to his statement, were not those of Jews but of foreigners, by which circumstance the fact was" considered "established beyond doubt that this is the very field which was bought for thirty pieces of silver," &c., &c. (Rev. Dr. F. C. Ewald, "Journal," London, Wertheim, Aldine Chambers, Paternoster Row, 1841, p. 239). The facts that the cemetery was a ninth-century Christian one, and that close to Dr. Wild's cave the ruins of an old charnel-house exist (which, when first mentioned in the fourteenth century, belonged to the Knights Hospitallers), and that many of the bones may have come from this place, the fact further that though St. Jerome (A.D. 420) locates Aceldama hereabouts, yet that Eusebius, writing almost a century before him, places it *north* of the city, sheds quite a new light on the fact that Dr. Wild ascertained the skulls found at the traditional Potter's Field to be those, not of Jews, but of foreigners, and gives cause for the supposition that they were the crania of Christian pilgrims, who, during the Middle Ages, came, as they do now, to Jerusalem, from all parts of the world, died, and were buried here. The skulls, therefore, do not prove the traditional Aceldama to be the true one.

[2] "Travels in Holy Land," 4to, pp. 549, 551, 554.

[3] "Survey of Western Palestine." Jerusalem Volume, p. 418.

Sakkhra was the sepulchre of our Lord. Major Conder has, in his turn, pointed to a Herodian tomb 200 yards west of the knoll above Jeremiah's Grotto, and suggests that it may have been the true sepulchre ;[1] and some time after this General Gordon gave his opinion in favour of a tomb (now known by his name) nearer the said knoll, and apparently one of a group belonging to the above-mentioned mediæval cemetery at St. Stephen's.

Others, again, have indicated the slopes of Olivet as having been in all probability the scene of the Crucifixion, Burial, and Resurrection, as well as of the Ascension[2] ; whilst in our own day, certain residents in this holy city point tourists to the ash-heaps west of Bishop Blyth's present residence, and supposed by many to be the remains of the ashes from the ancient temple-sacrifices, and if so, the place where, in the sin-offering, "the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp."[3] Holding this view, those who consider that the type was burned at this spot are consistent in considering it identical with that where the Antitype "suffered without the gate." I cannot, however, understand the reasons which have led these same people (unless, as some state, they lay claim to having received a Divine revelation on the subject) to consider a rock-hewn sepulchre at the foot of Mount Scopus, and at a good distance from the said ash-heaps, to be the tomb in which our Lord's body lay.

Between the years 1840 and 1876, no fewer than *sixteen* different theories (each backed by a learnedly-written work), respecting the topography of Ancient Jerusalem, and more especially about the course of its second wall, outside of which our Lord suffered, were advanced. The late Professor Zimmermann, of Bâle, has arranged these sixteen different restorations of the Holy City of our Lord's day, side by side in chronological order, so that, at a glance, one can overlook all and compare each with the others ; and when we do so we are struck with the discovery that twelve of these theories (those of Williams, Schulz, Krafft, Thrupp, Lewin, Sepp, De Vogüe, De Sauley, Menke, Caspari, Sir Charles Warren, and Farrer) were in favour of the traditional site. Of these twelve, however, no fewer than nine have been disproved, wholly or in part, by facts discovered since they were put forward. The authorities against the traditional site were, in 1876, Robinson, Fergusson, Tobler, and Mr. Schick, the latter of whom, however, some years ago changed his mind on the subject, and now maintains the genuineness of the site of the Church of the Holy Sepulchre, though to do so he is obliged to sacrifice the whole of the traditional Via Dolorosa. His present theory and restoration of the second wall, therefore, counts as the seventeenth, and Major Conder's,[4] which goes against the traditional site, is the eighteenth. Dr. Selah

[1] "Tent Work," 1882; "Good Words," April, 1892.

[2] Rev. S. Manning, "These Holy Fields," p. 107; and N. Hutchinson, M.D., in *Quarterly Statements*, 1870, June and September, and 1873, July.

[3] Hebrews xiii, 11, 12.

[4] Facing p. 365 in vol. i, of "Tent Work."

Merrill's restoration of Ancient Jerusalem, an autograph chart of which has for several months' past been exhibited in the saloon of the Grand New Hotel at Jerusalem, resembles Conder's in some respects. The literature on the subject being so extensive, it is impossible to mention all the arguments on either side of what we may now, with good reason, term the controversy respecting the site of Calvary, and in which we find a good many Protestants espousing the cause of ecclesiastical tradition; but, as far as I have been able to ascertain, only one Roman Catholic of note, Professor Scholz, of Bonn,[1] taking a stand against it. I must, therefore, restrict myself to the mention of the most salient points in the discussion which is carried on along two distinct lines of argument, one historico-traditional, the other topographical, and which we shall now briefly consider in their turn.

I.—*The Historico-traditional Phase of the Controversy.*

The defenders of tradition, following Chateaubriand and Williams, state that[2] all the members of the first Christian Church, which was gathered immediately after the Resurrection and Ascension of Christ, must have known the holy places, and, as they doubtless erected churches on those sites, they must have honoured the Holy Sepulchre in like manner; and, at any rate, it is certain that the line of sixteen Jewish bishops of Jerusalem, from the days of St. James till those of Bar Cocheba's revolt (A.D. 135), must have known and handed on the Christian traditions, which could not have been lost when the Christians withdrew to Pella during the siege by Titus, at which time the holy places, being outside the city, could not have suffered much; and that it is also certain that Adrian set up a statue of Venus upon Calvary, and one of Jupiter over the heap of rubbish that wicked men had purposely piled over the Holy Sepulchre, and thus the place was only made more conspicuous by the attempt to profane it. As from Hadrian's time till that of Constantine there was again a general succession of bishops of Jerusalem, the holy places could, of course, not have been forgotten, and the statement that when by Constantine's orders the earth was removed, the Sepulchre was discovered *contrary to all expectation*, is to be understood in the same sense in which, speaking now-a-days of the wonderful discovery by Dr. Schliemann of the ruins of Troy, &c., &c., one could say rightly that it was "contrary to all expectation." The modern archæologist knew where to look for the objects of his search and found them, though no one thought he would be likely to do so, and it was just the same in the case of the first Christian Emperor.[3]

[1] *See* Robinson, "Biblical Researches," vol. i, on this subject.

[2] Robinson, "Biblical Researches," vol. i, p. 411.

[3] Such was the answer given on this point in the lecture delivered by the Dominican Prior of St. Stephen's, at Jerusalem, as a counterblast to one given by the writer of this paper, on the subject of the Site of Calvary controversy, and of which latter these notes contain the substance, with some amplifications.

To this reasoning the anti-traditionists, following Dr. Robinson, reply that it is indeed certain that the first Christians knew the sites of the Crucifixion and Resurrection, yet that no evidence, either literary or documentary, exists to prove that they built churches on sites rendered sacred by miracles, or that those churches were situated outside the city; nor can it be proved that there was a regular succession of Jewish bishops of Jerusalem such as has been described. Eusebius, writing in the fourth century, is the first to mention these bishops, and he is careful to tell us that he could find no document in proof of what he reports from hearsay.

But further, though extant coins prove Adrian to have built temples at Jerusalem, there is no evidence in proof of their having been erected over Calvary or the Sepulchre. Eusebius, again the earliest witness, does not even mention Adrian in connection with the building of the Temple of Venus[1] on the mound of earth removed by Constantine. The first to mention Adrian in this connection is St. Jerome, who, writing more than sixty years after the destruction of the Temple of Venus, very strangely and inexplicably speaks of a Temple of Jupiter as standing where Eusebius, the *eye-witness* of the transaction, *and its historian*, states that the Temple of Venus stood, and says that the fane of Venus was on Calvary, where, as a plain matter of fact, it is more than doubtful that any heathen temple ever stood. What Eusebius says is, in short, this:—[2] "Ungodly men (or rather the whole race of demons by their means) set themselves to consign to darkness and oblivion that Divine monument of immortality' . . . . 'the most blessed place of the Saviour's resurrection' . . . . 'They covered it with earth, paved the mound thus raised with stone, and then built a temple to Venus over it.' . . . . 'Their machinations against the truth continued for a long time, till Constantine, inspired by the Divine Spirit and holy zeal, ordered that the Temple should be destroyed, and the mound of earth transported to a distance' . . . . 'This was accomplished without delay. And, as one layer of earth after another was laid bare, the place which was beneath the earth appeared; then forthwith, *contrary to all expectation*, did the venerable and hallowed monument of our Saviour's resurrection become visible.'" This language does not seem to show that a well-defined tradition had pointed to the place as the site of the Sepulchre; and the following extracts from Constantine's own letter on the subject also lead us to suppose an absence of all tradition.[3] "No power of language seems worthy to describe the present wonder. For that the token of that most Holy Passion, long

[1] "We have no single intimation in any known author of the time of Hadrian" to show that he built a temple to Venus at Jerusalem, "though several buildings of his are noticed by contemporary writers; the story of this temple of Venus is first mentioned by Eusebius two centuries later."—"Tent Work," vol. i, p. 363.

[2] Palestine Pilgrim's Text Society's "Churches of Constantine," pp. 1, 2, 3, 4, 5.

[3] "Churches of Constantine." *See* above.

ago buried under ground, should have remained unknown for so many cycles of years, until it should shine forth to His servants . . . . 'truly transcends all marvel' . . . . 'for the nature of the wonder as far transcends all capacity of man's reason as Divine things surpass in permanence those which are human.'" It must further be noticed that though Justin Martyr (second century), and Origen (third century), speak of Christ's birth-place at Bethlehem as a well-known spot, yet that neither Eusebius, nor Constantine, nor the Bordeaux Pilgrim (A.D. 333), nor St. Cyril, Patriarch of Jerusalem, twenty years later, who mentions the existence of what was in his time believed to be the wood of the true Cross, nor St. Silvia of Aquitaine (A.D. 385), nor indeed any writer of the fourth century, St. Jerome included, make mention of Helena in connection with the discovery of the Sepulchre and our Lord's Cross. The legends about her are first met with in writers of the fifth century. This fact (when we remember that it is certain she did build churches on Olivet and at Bethlehem), is very remarkable and significant, though indeed it does not prove conclusively that Helena had *nothing whatever* to do with the removal of the Temple of Venus and the discovery resulting therefrom.

We now come to the statement of—

II.—*The Topographical Arguments For and Against the Traditional Site.*

From the New Testament we learn that Calvary was :—

1. Outside the gates of, though near to the city. Heb. xiii, 11, 12 ; John xix, 20.

2. Interments were permitted and actually did take place close by. John xix, 41, 42.

3. It was so near a road or roads leading to and from the country that the remarks of passers-by (Orientals, generally the peasants of Palestine, especially, speak loudly), could be understood, and it was also within sight and hearing of some place where priests and scribes could stand without fear of ceremonial pollution. Matt. xxvii, 32, 39 ; Mark xv, 21, 29, 31 ; Luke xxiii, 35.

4. It could be seen "afar off." Matt. xxvii, 55 ; Mark xv, 40, 41 ; Luke xxiv, 48, 49.

5. It was known "as the place of a skull," doubtless not, as some have supposed, because skulls were scattered about there, for this was contrary to all Jewish custom ; but most probably the place had something in its general appearance, or in its contours, suggestive of the shape of a skull. Matt. xxvii, 33 ; Mark xv, 22 ; Luke[1] xxiii, 33 ; John xix, 17.

6. Lastly, the language of the Evangelists seems to imply that on leaving the Judgment Hall the procession passed, not through the city, but outside it.[2]

[1] Calvaria, ae., *f.*, *a skull.* Vineal calvata—Pliny. Calveo, -vere, -vi, *to be bald*, &c.,

[2] "Those Holy Fields," Rev. S. Manning, p. 105.

How do these indications suit the traditional site of Calvary? They can only be made to do so in part, and that with difficulty. The *second* wall, outside of which our Lord was crucified, ran, according to Josephus, from the Gate Gennath, near the Tower Hippicus, northwards, encompassing (κυκλούμενον) the northern part of the city, and ending at the Castle of Antonia. It had forty towers. The Pool of Hezekiah (then called "Amygdalon") was inside it, and to the north was a tract of land sufficiently extensive and level to enable Antiochus Sidetes (B.C. 130) to erect his 100 towers; and the distance of the third wall from the second was so great that at the siege by Titus (A.D. 70), the defenders being worn out, retired in despair to the latter. Several traces of the *third* wall were distinctly visible when the writer of these notes was a lad of from fourteen to sixteen.[1] They had been noticed and described by Dr. Robinson many years before, but now-a-days, in consequence of the erection of numerous buildings round the city, these vestiges, with one exception (in the north wall of a cistern, just east of the Damascus road, and north of the property of the Dominicans), at St. Stephen's, have disappeared, and people interested in the maintenance of the traditional view, deny that they ever existed, and point to the present north wall of the city as coinciding with the course of the third wall.

A portion of the *second* wall was discovered in 1885, when the foundations for the eastern wall of the present "Grand New Hotel" were dug. All modern authorities are agreed in its belonging to the second wall. It was traced northwards for about 120 feet, and the general anti-traditionist view is that it ran on towards the Franciscan Convent, and then bent eastward, perhaps following the same line as that of the present northern wall of Jerusalem, till it joined on to the undoubtedly ancient remains visible at the Damascus Gate. On the other hand, the latest theory (Mr. Schick's) of the traditionist party is that it bent eastward at the Greek Catholic Convent, then ran along the street leading past the Coptic Convent till it reached an archway and some old masonry (the stones of which have the very distinctive "diagonal dressing" of the mediæval period, but which this theory makes do duty as part of the "Eck thor" or corner-gate of the second wall), and then on past the Khan el Kubt, across Christian Street, past Jamia el Omary, and the Muristan, till it joins, at a right angle, the remarkable remains in the new Russian Hospice east of the Church of the Sepulchre. These remains are supposed (by this theory) to extend northward as far as the present traditional Porta Judiciaria, and from that point the second wall is supposed to have proceeded in an oblique direction towards the Austrian Hospice till it joined the well-known rock scarp in the Ecce-Homo Church.

The ruins at the Russian Hospice are very remarkable, the most striking portion of them being part of a massive wall, resting on a small rock scarp running east, built in part of levelled stones (which have, however, holes in their faces,[2] as if for metal clips to hold in position the slabs

[1] Robinson, "Biblical Researches," vol. i, 314, 315.

[2] *Quarterly Statement*, July, 1891, p. 214.

of a marble casing, like that a portion of which is seen in the ruins near the Skull Hill), facing east, and having a buttress or cross-wall of the same style at its southern end, immediately east of which, and, as it seems, *in situ*, is the well-worn threshold of an old gateway. This threshold is now protected by an iron railing.

Canon Williams, De Vogüé, and M. Guérin believed this piece of wall to have formed part of the second wall. Sir C. Wilson examined it very carefully in 1864, and "the general impression which resulted from this examination was that the corner in question was probably early Christian work, in imitation of the Haram masonry, and that the buttress marks the south-east angle of the Atrium of Constantine's Basilica, the pillars to the east being remains of the Propylea in front of the Atrium doorways."[1] Professor Hayter Lewis endorses this opinion[2]; but Mr. Schick[3] believes that in ancient times a castle stood here at right angles to the second wall, which joined it, as above described, at its south end, and then ran on towards the Antonia from its north end. He thinks, further, that the lowest courses of the massive wall we have been speaking of, served, at a later period, as a foundation for part of the Atrium of Constantine.

Now, though by taking a course such as that described the second wall would have left (though only just have left) the traditional site outside it, and though it seems to have in its favour the fact that there exists, east of the Church of Sepulchre, and between it and the supposed castle ruins I have referred to, a great *artificial* depression, or rock-cut trench, containing at present the so-called Chapel of Helena, and in line with, and north and south of the latter, several immense and remarkable cisterns (one of them 100 feet long, 35 feet wide, and 35 feet deep), and though the latest traditionist theory (given above) supposes this trench to have been a moat outside the second wall, the following reasons for thinking that the second wall did not take the course the traditionists suppose may perhaps merit attention.

1. The second wall did not run in a zigzag, but in a curve.

2. According to Mr. Schick's theory, the wall would, after passing the site of Calvary (traditional), have had to cross, before reaching the Antonia, a valley at a point where the ascertained rock-levels prove it to have been from eighty to one hundred feet deep.

3. It is scarcely possible to locate twenty towers along this proposed line (Mr. Schick scarcely manages to place eighteen), and certainly not forty.

4. The size of the stones, and the *diagonal dressing* on the remains north-west of the Pool of Hezekiah, mark them as belonging most probably to the Crusading period, and not to the "Corner-gate of Biblical times."

[1] "Survey of Western Palestine." Jerusalem Volume, pp. 252–254.

[2] Pilgrim Text Society's "Churches of Constantine," Introduction, p. xxv.

[3] "Z.D.P.V.," Bd. viii, Heft 4, "Das Stadtviertel der Grabeskirche, der Lauf der zweiten Mauer, und die Bauten Constantin's am heiligen Grabe."

5. The depression east of the Church of the Sepulchre may be satisfactorily accounted for, and in this manner: Dr. Robinson, Sir Charles Warren, Major Conder, and Mr. Schick agree (their views being confirmed by what is now known with certainty regarding the rock-levels and rock-site of Ancient Jerusalem)[1] in stating that there was a steep hill to the east and south-east of the said trench. The present platform-like top of this hill (which Sir C. Warren calls "Zion" or "Akra") shows the rock at a level of 2,477 feet above the sea,[2] whilst other levels show that north-east, east, and south of it are valleys with beds ascertained to be only from 2,360 to 2,400 feet above the sea, and therefore the hill-sides must have been very steep on the north-east, east, and south. Further, the level platform on the hill-top has been found to be bounded by a precipitous scarp, or cliff, which is continued northwards on the west of the street leading from the so-called Porta Judiciaria towards the Damascus Gate, and at the same general level (2,465 to 2,467 feet) as the northern edge of the platform.

Now, let it be granted (several undoubted authorities are in favour of the view) that a Castle, or Akra (of which the massive wall in the Russian property once formed part) topped the hill at some period of its history: what special and characteristic feature would we expect to find (a feature found in almost all ancient fortresses in this country, as at Bittir, Hunin, Banias, Tibnin, and Kalu'at Es Shukif, &c.) cut in the rock, and ineffaceable, even if not a single vestige of the masonry ramparts had been preserved? The obvious answer is, an artificial valley, rock-hewn trench, fosse, or moat dug along that part of the defences which, for want of a natural valley to protect it, would be most easily approached and exposed to attack. This consideration will, perhaps, make it clear that an artificial depression in the rock was to have been expected where indeed it exists, and that, without being forced to the conclusion that it belonged to the second wall, its being where it is need cause those holding anti-traditionist views less difficulty than another fact, namely: that it is certain that the site of the Church of the Sepulchre was, at some time or other during the Jewish period, a place where interments were allowed, although the Mishna states ("Baba Bathra," ii, 9) that "corpses and tanneries were separated from the city fifty cubits."

It has been discovered[3] that the so-called tombs of Joseph of Arimathea and Nicodemus, supposed by Dr. Robinson to be forgeries, are genuine ancient Jewish tombs, that there are others underneath them, whilst others have been found under the Coptic Convent at the other side of the Church of the Sepulchre, and that thus the second condition required by the Gospel narrative is satisfied. In order to meet this fact Major Conder[4] supposes that these tombs were either those of the Davidic dynasty or of Huldah the Prophetess; for, these excepted,

[1] *See* Plate facing p. 33 in Sir C. Warren's "Temple and Tomb."

[2] Ordnance Survey.

[3] *Quarterly Statement*, April, 1877, pp. 76–85.

[4] "Survey of Western Palestine." Jerusalem Volume.

all sepulchres within the Holy City are stated (Tosiphta "Baba Bathra,'" c. i.) to have been transferred without the walls. Attention is also called to a passage in the Mishna, which seems to show a way out of the difficulty by stating that "the buildings of Jerusalem were founded on the rock, with caves under them, because of the Kabe Ha Tahtum (Sepulchre of the Abyss), *i.e.*, "hidden tombs of unknown depth" (Maimonides, "Nezir," ix. 2), to prevent defilement, from which the children, sent to fetch water from Siloam for the Red-Heifer Sacrifice, were mounted on bulls, in order to have their feet off the ground; and besides this, and for the same reason, the priest who had to sacrifice the heifer crossed the valley between the Temple and Olivet over a causeway of peculiar construction, consisting of one row of arches built over the other, and therefore the Jews knew that hidden tombs existed within the city,[1] and even near the sacred enclosure.

It does not seem as if the site of the Church of the Sepulchre, though, indeed, being the top of a ridge with a valley 100 feet deep (though now nearly filled up), and 800 feet wide, immediately south of it, it could be seen at a distance answers the rest of the conditions (*see* above) required by the Gospel narrative, and therefore I will now speak of the site outside the present Damascus Gate, and which, in the opinion of many of the present day, commends itself to notice as fulfilling *all* requirements of the Story of the Crucifixion. In our Lord's time it was doubtless outside the second wall, though not far from the northern gate of the city, traces of which are visible at the present Damascus Gate. Close by was a place where interments were made, for 200 yards to the west of it Major Conder discovered a Jewish tomb of the Herodian period, which he suggests might have been the sepulchre in which Joseph of Arimathea laid the body of Jesus, and, seeing the direction in which public opinion respecting the site of Calvary is now setting, this tomb and the property in which it is situated have been purchased and recently enclosed by the Franciscan monks. Besides this tomb, Mr. Schick[2] has recently pronounced the tomb, identified by General Gordon as that of our Lord, to have been "*originally* a rather small rock-cut *Jewish* tomb." (The italics are mine.)

It has further been shown by Dr. Merrill, in a pamphlet published in Jerusalem in 1886, that two great Roman roads led past the site in question, which is the knoll above Jeremiah's Grotto, now often called "Gordon's Calvary." One of these roads runs northwards along its western side, and is in all probability the same over which Saul of Tarsus travelled to Damascus as a persecutor of Jesus.[3] The other, on the east of the knoll, leads straight from the site of the Antonia, past the present "Herod's Gate," so-called, to Antipatris and Caesarea-on-the-Sea. It is the road along which Paul was carried prisoner by night,[4] and the spot

[1] Lightfoot, "Temple Service," chap. xvii, sec. 2.
[2] *Quarterly Statement*, April, 1892, p. 120.
[3] Acts ix.
[4] Acts xxiii.

where, close to the Tombs of the Kings, it crosses the other, forms one of the most important and interesting road-crossings known in history.

But, to proceed. The "new," or "Gordon's Calvary," is visible "afar off" from the west and north, as well as from the slopes of Olivet on the east, and, looking across the city, from the Hill of Evil Counsel to the south. It is within sight and hearing of many places where priests and scribes could have stood and looked on from positions where they were out of danger of ceremonial pollution. Nor is this all, for the cavern underneath the hill has for centuries been pointed out as the Grotto where Jeremiah wrote his Lamentations, and where, according to a venerable tradition [found in a Christian Apocryphal Book ("The Rest of the Words of Baruch") written about A.D. 136, and part of which is to this day read annually in the Orthodox (or Greek) Church, on November 4th, when the Greek Church commemorates the destruction of Jerusalem] the prophet Jeremiah was stoned. To this tradition, and to that relating to the martyrdom of Isaiah, who is said to have been sawn asunder by order of Manasseh, it has been supposed that St. Paul alludes in Heb. xi, 37, and possibly even our Lord Himself, Matt. xxiii, 37; Luke xiii, 34.[1]

Besides this early Christian tradition, it has been discovered[2] by Dr. Chaplin, and the fact has been confirmed by independent inquiry made by Major Conder, that the Jews consider the knoll above Jeremiah's Grotto to be identical with the "Beth-ha-Sekelah," or "House of Stoning," mentioned in the Mishna ("Sanhed" vi, 1-14), where criminals were put to death by being hurled over the cliff, and then, if the fall had not killed them, by being stoned. After death their corpses were, according to the same authority, suspended till sunset on a cross fixed on the summit of the hillock. I may perhaps be forgiven, in this connection, for remarking that according to the[3] "Hagadah of Shimeon Bar Kepha," a Jewish work of the eighth or ninth century, our Lord was first stoned and then crucified.

When in connection with all this we remember that Dr. Rufus Anderson and Otto Thenius in 1848, and Fisher Howe in 1871, were struck with the skull-like appearance of the rocks in the southern precipices of the hillock, and the late General Gordon with its skull-like contours, already indicated on the Ordnance Survey Plan of Jerusalem 1864-5, and that close by we have not only the ruins of the great church, dedicated in A.D. 460, to the proto-martyr Stephen, but also a mediæval[4] Christian cemetery known, whatever the reason may be, as that "Of the

[1] "The Rest of the Words of Baruch," a Christian Apocalypse of the year 136 A.D. The text revised, with an introduction, by J. Rendel Harris, formerly Fellow of Clare College, Cambridge, and now Professor of Biblical Languages in Haverford College, Pennsylvania. London, C. J. Clay and Sons, Cambridge University Press Warehouse, 1889, pp. 4, 21, 23, 24.

[2] "Tent Work," vol. i, p. 374.

[3] Edersheim's "Life and Times of Jesus the Messiah," appendix xviii.

[4] *Quarterly Statement*, 1890, p. 69.

Holy Resurrection (Anastasis) of Christ," we seem to possess, in favour of the identification of the hillock above Jeremiah's Grotto, with the Site of Calvary, a mass of cumulative evidence apparently overwhelming. I would, however, in conclusion, venture to suggest that the last word in favour of either this site or that within the city has not yet been spoken, and there is no knowing what discoveries, modifying or confirming the opinion of authorities on this subject, may yet be made.

List of Papers and Notes on the Site of Calvary, published in the *Quarterly Statements*, 1870–1892.

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1883. July ...	...	The Holy Sepulchre	Henry A. Harper.
1883. April ...	...	The Holy Sepulchre	Captain Conder, R.E.
1887. April ...	...	Notices	Guy le Strange.
1888. July ...	...	Notes on Calvary	Ditto.
1888. July ...	...	Notes on Calvary	Captain Conder.
1889. October ...	...	Notes on the Holy Sepulchre	Major Conder.
1889. July ...	...	Recent Discoveries	Herr Baurath Conrad von Schick.
1889. April ...	...	Notes on the Plan	Ditto.
1889. January ...	...	Holy Sepulchre and Dome of Rock ..	William Simpson.
1890. April ...	...	Site of Calvary	Professor Hull.
1891. July ...	...	The Holy Sepulchre	Major Watson, R.E.
1891. April ...	...	Entrance to the Holy Sepulchre	William Simpson.
1891. January ...	...	On the Site of the Holy Sepulchre ...	Henry Gillman.
1892. July ...	...	On the Identification of Cavalry...	J. E. Hanauer.

ESSAYS ON THE SECTS AND NATIONALITIES OF SYRIA AND PALESTINE.

(*Continued from July "Quarterly Statement," p.* 218.)

THE MARONITES.

By Frederick Jones Bliss, B.A.

V.

The Calendar.

The following Calendar has been compiled after a careful comparison between the full notices upon the Saints, Martyrs, Councils, &c., found in the Sinksar, with the abbreviated lists containing the important commemorations alone, printed in the smaller Shim and in the Book of the Mass. The Shim differs in some points from the other lists, naming

sometimes one of two days of commemoration while they mention the other; in other cases I suspect a fault in printing. When the Shîm mentions feasts not contained in the Sinksar, I have inserted these in the Calendar, but in case of a difference in date I have followed the Sinksar. The parts italicised in the Calendar are those printed in the Book of the Mass. They coincide in date with the same parts in the Sinksar, but the list contains a few additions, such as Francis of Sales. The parts marked with an asterisk are those on which abstention from labour is required (abstention is also required on the great movable feasts). Two copies of the Sinksar which I have studied contain certain differences in the dates of commemoration of minor personages; while some names occur in one, and not in the other. The Maronites follow the new style. In the Sinksar the year begins with October. In the case of well-known names, such as the Fathers, &c., I have used the English equivalents. Some difficulty has been found in recognising the Synacized and Arabacized form of Greek and Latin names when the obscurity of the person gives no clue. Doubtful instances I have marked with an interrogation. I shall be grateful to any reader of the *Quarterly Statement* who will help to remove the question mark. The list will be found to contain a mixture of Eastern, Western, and local Maronite Saints:—

January.

1. *Circumcision of Christ.** *Basil and Gregory.*
2. *Pope Silvester.*
3. *Malachi the Prophet.* Gardius.
4. The Seventy Disciples. Zosimus. Pope Gaius.
5. *Paul (Bula) the first Hermit.*
6. *Baptism of Christ.**
7. *John the Baptist.*
8. Cartadius.
9. Astratius.
10. *Gregory of Nyssa. Francis of Sales.*
11. Theodosius, the Abbot. Pope Eugenius.
12. Tatyani, the Martyr. *Council of Trent.*
13. *Yaqûb en-Nasibini.*
14. *Hilarius.*
15. John of the Hermitage.
16. *Peter's release from prison. Pope Marcellus.*
17. *Antony Father of the monks.*
18. *Athanasius and Cyril. Founding of Roman See by Peter.*
19. Mecarius, the Egyptian.
20. *Aftîmus the Great.*
21. Sebastian.
22. *Timothy.*
23. *Pope Sergius.* Clement of Ancyra and his companion.
24. Aksania.

25. *Conversion of Paul.* *Gregory, the Theologian.*
26. Agnes.
27. Paula, the beloved.
28. *Ephraem, the Syrian.*
29. Sherbel and his sister. Beladius. Barsîma, the Bishop.
30. *Maximus.*
31. Kîrus and Yuhanna. Triphania.

February.

1. Phinnis (?) Amransania. Pope Eutychianus.
2. *Purification of Christ.**
3. *Simeon and Anna.*
4. *Isidaurus el-Fermy.*
5. *Agatha, the Martyr.*
6. *Procullus.* Fausta.
7. Bartamîs. Pope Anterus.
8. Theodore, the Martyr. *Zachariah, the son of Jehoida, the Priest.*
9. *Mar Marûn.**
10. Dorothea. Appollonia.
11. Phalasius, the Bishop. Karalympius.
12. Malatius, of Antioch. Iskander, the collier.
13. Martin, the Hermit.
14. Valentinus Martyrus. Mar Marûn (a second commemoration).
15. Eusebius, the Hermit. Faustinus. Eutinas.
16. Theodore, of Amasia.
17. Agapetus. Curadus.
18. *Pope Leo I.*
19. Philemon and Archippus.
20. Leon, Bishop of Catania. *Yaqûb, the Hermit, disciple of Mar Marûn.*
21. *Austatius of Antioch.*
22. *Founding of See of Antioch by Peter.* Commemoration of the Patriarchs of Antioch.
23. Thomas, the Monk. *Polycarp of Smyrna.*
24. *Margharita.*
25. Iskander, the Martyr. Pope Felix III.
26. Porphyrius, the Bishop. Iskander, the Bishop.
27. Talalaus, the Monk. Anatîmus.
28. *Kura and Marana, the Hermits, disciples of Mar Marûn.*

March.

1. *The Guardian King.* Ephdachia, the Martyr. *Domnina*
2. *Yuhanna Marûn.**
3. *Thomas Aquinas, the Theologian.*
4. *Paul and Juliani.* Gerasîmus.

5. Qunun el Bistani. *Albertus.*
6. Qunun, the Righteous.
7. *The seven youths of Ephesus.* Narcîs.
8. Francisca.
9. *The forty Martyrs.**
10. Agathon, the Hermit. Aksansius.
11. *Sophronius, of Jerusalem.*
12. *Pope Gregory the Great.*
13. Aphrasia, the Virgin. Theophanes.
14. Euphrasia.
15. Bendiut.
16. Baba, the Martyr. II. General Council.
17. Mar Rîsha (Alexius).
18. *Cyril, of Jerusalem.* Joseph of Arimathea. Lazarus.
19. *Joseph.**
20. Photinus. Silvanus.
21. Benedict, father of the Monks.
22. Sergius. Pope Leo IX.
23. Nicon.
24. Ikon of the Virgin at Seydanaya.
25. *Annunciation of the Virgin.**
26. *The Archangel Gabriel.* The robber crucified on the right.
27. Matrona. Benbo, the Hermit.
28. Philitaus and Qusma of Aleppo.
29. Cyril, the Deacon. Murqus Arutuna.
30. *Yuhanna es-Sillumy.*
31. Lucianus. Pope Lucius.

April.

1. *Mary, the Egyptian.*
2. Theodosia, the Martyr. Amphianus and Dasius, the brothers.
3. Isodore.
4. Theodotus and Agathoboulos. Pope Anicetus. Epiphanius-ej-Jesh.
5. *Robertus.*
6. Antiphius. *Patriarch Flavian, of Constantinople.*
7. Aparhat, the Monk. Abiunus.
8. *Barlam.* The VIII. Ecumenical Council.
9. *Hermas, the Apostle.* Epaphroditus. Pope Urban I.
10. *Agabus, the Prophet. Miracles worked by Ikon of Saviour, at Beirût.*
11. *Antipas.* Barsnophius (?)
12. Mena and Hermogenes.
13. Pope Martin. Zosima.
14. Aristochus. Armanijeldus of Spain.
15. Saba, the Persian. Pope Soterus I.

16. *Anasima.*
17. Simon, Bishop of Persia, and his companion martyrs. Antusa.
18. *Qusma el bar. Tasia.*
19. John, the Short. Simon, the Evangelist.
20. *Nathaniel, the Righteous.*
21. Georgius. Pope Pius I, Julia.
22. Theodore of Sicha.
23. *St. George, the Martyr.*
24. *Saba, the Centurion. Basicratus* (?)
25. *St. Mark.*
26. Basil. Pope Cletus.
27. *Simon, Bishop of Jerusalem.*
28. Yasûn and Susibutros.
29. *Katrîna.*
30. *James, the son of Zebedee.*

May.

1. *Jeremiah, the Prophet.*
2. *Athanasius, of Alexandria.*
3. *Finding of Cross in Jerusalem. Timothy and Mura.*
4. Euphrasia and Monica.
5. Pelagia, the Martyr. Irene.
6. Job. Vitali. Byur.
7. *Antonius and Nastîr.*
8. *John, the Evangelist.* Arsenius.
9. *Isaiah, the Prophet. V. Ecumenical Council.*
10. *Simon, the Apostle.* Ishusius (?) Pope Alexander I.
11. Fautius.
12. *Epiphanius, Bishop of Cyprus.*
13. Germanus, of Constantinople. Clevaria, the Martyr.
14. Boniface.
15. *Invocation of Virgin for a blessing on the crops.* Bakhomius. Theodore.
16. *'Abda, Persian Bishop,* and his companions. *Jenadius.*
17. Andronicus. Ennias. Serapion, the Hermit.
18. Theodote and Bisarion.
19. Philartus. Amûn el bar.
20. Talalaus, the Martyr, and his companions. Bernardinus.
21. *Helena, mother of Constantine.*
22. Basil. Gabriel, the Good.
23. Michael, Bishop of Sunada. Tobias, the Merciful.
24. *Simon Stylites.*
25. Bicarius and Basila, the Martyrs.
26. Philip, of Florence. Carpus, the Evangelist.
27. Pope John I. Theodore and Didimus.
28. The Martyr Aliconda. Constantine, the Hermit.

29. Theodosia, the Martyr.
30. Issac, the Righteous. Pope Felix I.
31. Jeremiah, the Martyr. Simon, the Hermit. *Petronelli, daughter of Peter.*

JUNE.

1. *Justin Martyr.* Justius, the Martyr, under Claudius.
2. *The four Evangelists.* Butrus and Margellîn, the two Martyrs.
3. Lucianus. Paula. *Otelus.*
4. Arîsmus, the Martyr. Ilaria.
5. Qunun the Martyr. Murqus, the Monk.
6. *Michael, the Archangel.* Dorothaus.
7. Theodote. Susannah.
8. Cyrilla. The nails used in the Crucifixion.
9. Julianus, the Monk. The two Martyrs, Autonina and Alexandros. Pelagia.
10. *Barnabas, the Apostle.*
11. *Bartholomew, the Apostle.*
12. Anofrius, the Egyptian.
13. *Antony, of Padua.* Aqolina, the Martyr.
14. *Elisha, the Prophet.*
15. *Basil, the Great.*
16. Hoshea, the Prophet. Matodeus.
17. Amos, the Prophet. The finding of certain relics.
18. Lawendius, the Martyr.
19. *Judas, the Brother of James.*
20. Silvarius and the Martyr Ausimus.
21. Paulinus.
22. Eusebius, Bishop of Smisat.
23. Agrippina. Council of Ephesus.
24. *Birth of John the Baptist.**
25. Zachariah and Elizabeth. Fabronia en-Nasibiya. Pope Hermezda (Hormisdas).
26. Paul and John. Busidonius (?)
27. Samson. Ur, the Hermit.
28. Pope Leo II. Ortius, the Martyr.
29. *St. Peter and St. Paul.**
30. *The twelve Apostles.*

JULY.

1. *Pope Gregory X. Aaron, the High Priest.*
2. *Visit of the Virgin to Elizabeth.* Bishai, the Hermit.
3. Thomas, the Apostle. Abronianus.
4. Andrew, Archbishop of Crete. Theodore, Bishop of Corinth.
5. Mecarius, the Crusader.
6. Saswis, the Hermit.
7. Pope Celestine V. Thomas, the Hermit.

8. Procopius, the Martyr.
9. Pancratius. Qubre and Batramasius (?)
10. Felicitas and her seven children. Pelagius, the Martyr.
11. Euphemia.
12. Rufina. Secunda. Susanna.
13. Pope Innocent I. Joel, the Prophet.
14. Benevontura.
15. Quriakos and Yulîty, his mother. Theophila, the Virgin.
16. Anesiphorus. *Society of the Scapular of our Lady of Mt. Carmel.* (*Taub-es-Sayyideh.*)
17. *Marina, the Righteous.*
18. Senephros and Milanos.
19. The father Arsenius. Margharita.
20. *Elijah, the Prophet.** (*Mar Elyas.*)
21. Ezekiel the Prophet. Sim'an-es-Salûs and Yuhanna his companion.
22. *Mary Magdelene.* Lucius the Martyr.
23. Apollonarius. Fauqa the Martyr.
24. Christina the Martyr.
25. *Hannah the Mother of Mary.* Abraxia. Lampadia.
26. *Brigitta.*
27. *Bendilamûn.* (Pantaleon).
28. Nicanor and Timon and Barmîna. *VI General Council.*
29. Martha, Sister of Mary. Ezekiel.
30. Abdun and Sanan. Pope Felix II.
31. *Ignatius Loyola. The 350 Martyr Monks of Mar Marûn.**

AUGUST.

1. *The Maccabees.**
2. *Finding of the body of Stephen.* Pope Stephen I.
3. Maraza and Kura. *Daniel, the Prophet.* 'Azar, the Scribe.
4. *Dominicus.* (*'Abd-el-Ahad*)
5. Christophanes, and Yasûn, the Martyr.
6. *The Transfiguration.**
7. *Dhumit, the Monk.*
8. Pope Sixtus II. Muron, Bishop of Crete.
9. *Matthias, the Prophet. Esther.*
10. Lorentius, the Martyr.
11. Bustus and Bustur. Adbus.
12. Phuta. Anacitus.
13. Clara.
14. Lorentius, the Martyr. Marcellus. Micah, the Prophet.
15. *Assumption of the Virgin.**
16. *Ruquz.* Yasîtus.
17. Mursun, the Martyr. Anastasidus.
18. King Abgar.
19. Andraus, leader of the Army. Kisbanus (?) the Martyr

20. *Bernard.*
21. *Samuel, the Prophet.* Qora, the Martyr. Thaddeus, the Apostle.
22. Antûsha. Symphorianus.
23. Isaac, the Syrian. The instruments with which Christ was tortured.
24. Gansius. Eutychus, Disciple of St. John.
25. *Louis the Great of France. Titus.*
26. Pope Severinus. Adrianus.
27. Pope Liberius. The father Bîmîn.
28. *Augustine. Mûsa, the Abyssinian.*
29. *Decapitation of St. John the Baptist.*
30. Milikus. Malatia, the Short.
31. Commemoration of the Virgin. Ijidius, the Hermit.

September.

1. Simon Stylites, the Less. The forty Virgins. Amûn, the Deacon.
2. Mama, the Martyr. Joshua, son of Nun.
3. Theodore. Babila, of Antioch.
4. *Moses* and Aaron.
5. *Zecheriah, the Prophet.* Sherbel.
6. *Miracles of the Archangel Michael.*
7. Sarûn.
8. *Birth of the Virgin Mary.**
9. *Joachim and Hannah. The Council of Chalcedon.*
10. Minodora, Matrodora, and Niphodora. Blusharia, the Queen.
11. Theodora, of Alexandria.
12. Cornelius, the Centurion.
13. Christopher, the Hermit.
14. *Finding of the Cross.**
15. Commemoration of the Ecumenical Councils. Nigita and *Abramius.* (*Shîna*). *Sasin.*
16. Qubrianus (Cyprian) Euphemia.
17. Sophia and her children.
18. *Lucia, the Martyr. The flight into Egypt.*
19. Januarius, the Martyr.
20. Eustachius, the Martyr.
21. Qadratus, the Martyr.
22. *Mauritius. Fuqa.*
23. *Announcement to Zachariah of birth of John. Jonah, the Prophet.*
24. *Tuqla* (Thecla)
25. Frusîna. Baphnutius (?).
26. John, the Evangelist.
27. Castratus. Pope Pius I.
28. Carîton, the Righteous. Hieronîmus, the Teacher.
29. *Ruhana. Yehudît.*
30. *Gregory, Bishop of Armenia.* Rabsima. *Betrothal of Virgin.*

October.

1. Beginning of the Syrian year. *Ananias.*
2. *Qubrianus and Justina.*
3. *Dionysius, the Bishop.*
4. *Francis, the Great. Teresa.*
5. Paul, the Simple. Katrina.
6. *Thomas, the Apostle.* Bardînus.
7. *Serkis and Bakhus.* Pope Marcus, the Confessor.
8. Pelagia, the Confessor.
9. *James, Brother of the Lord.*
10. Olympius, the Martyr.
11. *Philip, the Deacon. The first Ecumenical Council.*
12. Brophus (?) Tarchus. Andronicus.
13. Carpus. Babîlus.
14. Grophasius and Protasius (?). Pope Calixtus, the Martyr.
15. Lucianus. Raimundus, the Hermit.
16. *Longînus, the Centurion.*
17. *Qusma and Damianus.*
18. *Luke, the Evangelist.* Thaddeus.
19. Pope Sixtus I. Hara, Bishop of Antioch.
20. Artemius, the Martyr. Andraus.
21. *Hilarion, Father of Monks.* Malchus.
22. *The seven Martyrs of Ephesus.*
23. *Ignatius.*
24. The Peasant and his companions. Procullus. Abram, the Hermit. Sara, the Martyr.
25. Christinus. The Martyr Daria.
26. Demetrius, the Martyr. Pope Evaristus.
27. Capitolina and Caruhitida (?) Cassia.
28. Tatînus and his 38 companions.
29. Anastasia, the Martyr. Ibrahîm, the Monk. Biajis.
30. Zenûb and his sister Zenûba. *Quriakas.* Serapion. *Baruch, the Prophet.*
31. Jardianus.

November.

1. *All Saints.**
2. Ecnedius and his companions. *Commemoration of the death of Believers.*
3. Yusif el Qus. Antilas, the Deacon.
4. Vitali and Brophius.
5. Galaktion and companion. *Asia, the Miraculous.* Pope Victor.
6. *Paul, the Martyr. The father Isaac.*
7. Yarun and his 33 companions. Leonardus the Righteous.
8. *Michael, the Archangel.*
9. Matrona

10. Murt Mora. Tryphon and Martinus.
11. Mina, the Martyr. Bishop Martinus.
12. *John the Merciful.* Theodore. *Pope Martin I.*
13. *John Chrysostom.*
14. *Philip, the Apostle.*
15. Jurîya. Shamûny. Habîb. Augînus.
16. *Matthew, the Evangelist.*
17. *Gregory, the Wonderful.*
18. *Romanus, the Martyr.*
19. Barlam, the Martyr. Pope Pontianus. Elizabeth
20. Isaac, the Syrian. Gregory, of Banias.
21. *Purification of the Virgin.**
22. Cecilia. *Parents of the Virgin.*
23. Sasin. Amphilukios.
24. Catherine, the Virgin.
25. Pope Clement I.
26. *Peter of Alexandria. Simon Metaphariste.*
27. *Barlam and Yuasaf.* James, the Persian (Yaqûb el Muqatta).
28. Ablinichus (?) Stephen the Jew.
29. Satronius. Sisius. The VIII. Ecumenical Council.
30. *Andrew, the Apostle.*

December.

1. Commemoration of the five major and of the four minor Prophet *Nahum, the Prophet. Francis Xavier.*
2. *Habbakuk, the Prophet.*
3. *Zephaniah, the Prophet, and Obadiah.*
4. *Barbara, the Virgin.* John, of Damascus.
5. Saba, the Monk.
6. *Nicholas, the Bishop.*
7. Ambrose, the Bishop.
8. *Conception of Hannah, mother of the Virgin.**
9. Francis Paul.
10. Mena and Hermogenes. Agraphus. Pope Malchiades.
11. Daniel Stylites. Pope Damasus.
12. *Spiridon, the Bishop.*
13. Lucia, the Martyr.
14. Apollonius and Philemon.
15. Eleutherius and Eusebius.
16. *Haggai, the Prophet. Teophana, the Queen.*
17. Ananias, Azarias, and Misael.
18. *Daniel, the Prophet.*
19. Andraus. Pope Pius V.
20. *Ignatius, of Antioch.*
21. Albanus and Juliana, the Martyrs.
22. Anastasia.
23. Eugenia.

24. Preparation for Christmas.
25. *Christmas.**
26. *Commemoration of the Virgin.**
27. *Stephen, the first Martyr. Council of Florence.*
28. Pope Cornelius. Marîna.
29. *Slaughter of the Innocents.*
30. Innocia (?) and Theodora.
31. Yarotaus (?) Zutichus.

According to the Sinksar, which quotes from the Tales of the Saints by one Theodoretus, Mar Marûn was first a priest and then dwelt as a hermit in a small hut (but chiefly in the open air) on Jebel Qurush, near Antioch. There he transformed a heathen temple into a Church of God. Many flocked to him for cure of diseases of mind and body. Chrysostom wrote him a letter (said to be the 36th of the collection, but I do not find it in his works) asking for his prayers. He died in the year 400. Dr Robinson[1] describes at length the remains of the convent at the source of the Orontes, which tradition says was founded on the site of the place where Marûn once lived, but he adds that this is merely legendary, as is, perhaps, the saint himself, and that there is nothing to identify him with the spot or region. There is a tradition among the common people of the other sects that Marûn was one-eyed, but a Maronite tells me that he has been confused with an emir of the same name who lived in a later century. A Greek of certain regions may insult a Maronite by simply closing one eye with his finger. As a Christian name, Marûn is peculiar to the Maronites.

The Maronite account of Yuhanna Marûn has already been given. In the prints he is represented as a Patriarch in full canonicals, treading under foot a half-naked man, representing Heresy, who grasps an open book, from which a serpent is crawling.

Saint George is a favourite patron. The spot where he killed the dragon is pointed out on a high rock above the sea near Juneh, a few miles north of Beirût. A poetical dialogue is preserved between Saint George and the King's daughter, whom he saved from the dragon.

Ephraem, the Syrian, is highly regarded, especially in the Kesrawan, and his name is given to children. He is the patron of the memory, and is said to have perfected a naturally poor memory by training. The Maronites themselves caricature their excessive veneration for him in the following story. Some peasants were once trying to move a huge millstone, and were calling out "God, help us! God, give us strength!" when a man passing by cried out to them, "Why don't you call on Mar Ephraem? God is all very well, but is He like Mar Ephraem?"

"The Book of Mar Qubrianus" is a leaflet which is folded up in a piece of leather and worn as a charm; it contains a prayer of Saint Cyprian to God to preserve all who read it, wear it, or put it in their houses or on their animals, from the evil eye, from shadows of the night,

[1] "Researches," vol. iii, p. 539.

from evil spirits lurking in things animate or inanimate, in food or in drink, and to fill them with streams of divine grace. The leaflet also contains part of the first Chapter of St. John's Gospel. It is put on a child who is afraid of ghosts.

Mar Tuqla is much venerated, and is said to work miracles.

At the convent of Mar Nohara (or Lugius) there is a well the water of which is said to be good for the eyes. Monks bearing water from the sacred well visit the villages and dispense it in return for money for the convent. I am told that a man may take water on contract, paying a round sum to the convent and getting what he can for it. Charms in the shape of a silver eye are also bought and placed on the heads of children with sore eyes, or to prevent eye disease.

The convent of Mar 'Abda el Mashummar is visited by barren women who desire children. They make various vows of money, candles, or altar cloths. One woman placed a stone in front of the altar, vowing that if the saint would send her a child she would offer the weight of the stone in gold. Some of the vows made by women in regard to children are singular. A well-dressed woman once came to our house begging; when she was asked to explain, she said that she had vowed that if God should send her a child that would live, she would go begging from door to door. In fulfilling this vow she met with some unkind treatment. Another woman vowed that if God should send her a boy she would dress him in black for six months. At the end of that time she visited the church where she had made the vow to certify to its fulfilment.

Vows to the patron of animals, Mar Shallita, are often made by the owners of sick mules, or of mares from whom foals are desired. Every year the wealthy convent dedicated to this saint sends monks to visit the villages to collect the money or offerings vowed during the year. Tracts or leaflets of Mar Shallita are fastened upon the neck of sick animals. He is often invoked if a horse stumbles. An amusing story is told of a man who called on Mar Shallita when his mule slipped on the edge of a precipice; the mule recovered its footing, but refused to go on, whereupon the man cried, "Mar Shallita, Mar Shallita! get out of the way!"

The Convent of Mar Dhumit stands near the sea shore, not far from Jebail. The long, smooth pebbles found near by are supposed to have been blessed by the saint for the cure of rheumatism. Monks collect money for the convent by visiting the villages and rubbing the limbs of rheumatic people with the charmed stones.

Hernia is supposed to be cured by Mar Ruhana.

Of the power inhering in Mar Antonius Qozhayya over evil spirits we have written in a former section. The convent of the name sells numerous silver necklets, made of twisted wire, which are worn by children as a protection against various evil influences. These necklets are finally returned to the convent, which has already received their price in money.

The saints who are supposed to effect miraculous cures are not confined to those who lived in the early ages. About thirty years ago there died a holy monk, Director in the Brotherhood, by the name of Na'mtallah-

el-Hardîny, who was buried in a vault of the convent at Kfêfan. When the vault was opened some two years later, it was found that his body had not decayed, but had dried up, and still preserved its form and features. This phenomenon being ascribed to his extreme holiness, he was at once proclaimed as a saint. The body was placed in a box and taken to a room in the convent. Its appearance has been described to me by an eye-witness. For the first few years the convent was visited by hundreds of sick people who sought cure from the new saint. A ledger was kept with record of the cures. The convent became rich. A man in Bsherreh told me that his sister was cured of fits by visiting Kfêfan. Sleeping in a church made holy by a saint is supposed to be effective.

Some extraordinary stories are told of the cures of Mar Na'mtallah. A priest told me that he saw a woman of the Metawileh, who was bent double, on her way to the convent, and that he saw her returning quite erect. He also spoke of a woman of the Nusairîyeh who vowed an offering to Na'mtallah if he would send her a child. When her boy was born she toook him to Kfêfan, where he sickened and died. It is said that in her despair she threw the dead child upon the dried body of the saint, crying out in some such words as these, "Take back the child you sent me!" At once the child cried—contact with the holy man had restored him to life. It seems strange that the Mohammedans should have confidence in the powers of a Maronite Christian who was living within the memory of the present generation. It illustrates the strength of belief in genuine holiness.

These stories are undoubtedly believed by the body of the people. To illustrate, however, that there is a small section of men who discredit not only the stories but also the ecclesiastics responsible for them, I may mention a rumour, recently heard, that a new miracle-working saint may be shortly announced in the person of a Maronite Bishop, deceased within two or three years, in whose body chemicals were introduced to prevent natural decay; a story about as difficult to believe as a miracle itself.

One case was told me of a bishop who sprinkled with holy water a dead body, to which life was restored.

Stories of pictures sweating and statues moving their arms are told, but not very commonly. The churches are considered sacred, and one may observe the people kissing a corner of the edifice as they pass by. Skeins of yarn are sometimes fastened to the outside of the church by pegs or bound around it, to avert sickness. They are afterwards sold for the benefit of the church. On the day of the patron saint the people stop work; after mass they eat *harisy*, or wheat cooked with meat; bonfires are kindled in the evening, and the church is illuminated with lamps. On the feast of James the Persian (Yaqûb el Muqatta), November 27th, they boil wheat and eat it, with the hope that the planting may be favourable. On the feast of Saint Barbara, December 4th, they do the same as a sign that the time for planting is over, and also make macaroons. Cakes, fried in oil, are made on the feast of the Baptism; also delicious cakes, stuffed with sugar and nuts, at Easter-tide.

On the eve of the feast of Finding the True Cross, on September 14th, bonfires are lighted near every church and convent, and in the mountains, where villages and monasteries dot the slopes, the sight is very beautiful.

On the 15th of August occurs the feast of the Assumption of the Virgin. It is celebrated as one of the greatest feasts in the year. The convents dedicated to the Virgin are visited ; for example, Deir el Mishmushy, near Jezzin, is thronged with hundreds, if not thousands of people, on this day, so that soldiers have to be present to keep the peace, as the people bring much *'arak* (the native brandy) to drink at the picnic. It is needless to dwell upon the Adoration of the Virgin, to whom many days are devoted during the year. The feast of Mar Elyas is celebrated in much the same way.

On Sunday the Church services are well attended. Ordinary work is stopped, but butcher's shops and other places where provisions are sold are kept open. The people do not hesitate to buy wheat, barley, or charcoal, brought in on Sunday by strange muleteers and camel drivers. Especial work like that of the wine-press, or the making of *dibs*, does not stop on Sunday. The people make it a holiday, using their time for visiting and making little excursions. I understand that in former times bread could not be made on Sundays or feast days.

The following are the Maronite Fasts :—During the twelve days before Christmas the people must abstain from meat, eggs, and milk. During the forty days of Lent these articles of food are forbidden, and nothing is taken till noon. There is also a fast during the four days before the Feast of St. Peter and St. Paul, June 29th ; and for eight days before the Feast of the Virgin, August 15th. On Wednesdays and Fridays all through the year no meat, eggs, or milk should be taken, and those who are members of the "Taub es Sayyideh" abstain from meat on Saturdays in honour of the Virgin. Boys in school are not required to fast. Permission may be obtained from the priest to eat meat on fast days in case of sickness or delicate health. Fasting is not strictly observed by all.

It may be well to insert here the names of various religious societies. The members of the Brotherhood of the Heart of Christ pledge themselves to repeat a *Pater*, a *Salve*, the Nicene Creed, and a prayer to the Heart of Christ daily. The Brotherhood of the Immaculate Conception has a large membership. There are prayers and a number of *Paters* and *Salves* to be repeated every day. On Sunday there is a special Liturgy in the church led by the President, who may be a layman. When a brother dies each member should hear three masses for his soul, and the President walks in front of the bier.

The Society of the Rosary requires its members to repeat several *Paters* and *Salves* on Sundays, Wednesdays, and Fridays.

The members of the Taub-es-Sayyideh (Society of the Scapular of Our Lady of Mt. Carmel) wear upon the heart a small picture of the Virgin and Saviour in an embroidered case called the taub, as a charm. They

are to repeat seven *Paters* and *Salves* daily, and abstain from meat on Saturdays. These Catholic Guilds are very popular.

Each congregation of monks has formed an organization among the people, according to the rules of which the members agree to pay the price of masses (three, five, or seven, as the case may be) for every monk dying in a convent of the congregation; while if a lay member dies every priest of the congregation is to say an equal number of masses for his soul. Every year monks are sent through the villages with a list of monks deceased to collect the dues. When a lay member dies word is sent to the Abbot-General, who commands the masses to be said in the convents.

I have found no traces of extra-Biblical stories in regard to the Patriarchs, or to Christ and the Apostles, except the ordinary tales of the Apochryphal Gospels. In regard to Anti-Christ it is believed by some that he is to be born of a Sidonian Jewess by a Greek ecclesiastic in Capernaum. He is to be received by the Jews, make headway, and will then be opposed by Enoch and Elijah, whom he will slay in Golgotha forty days before the Resurrection. He will be overthrown by Saint Michael.

Beirût, Syria, *December*, 1890.

Since my article on the Maronites went to press I have obtained an authentic statement as to the number of Maronite monks.

Order of the	Beladieh	....	....	....	about	700
„ „	Halabieh	....	....	....	„	160
„ „	Mar Isha'ya	....	....	....	„	300
	Total		....	....	„	1,160

The Beladieh and the Halabieh were divided in 1768. I may mention that Mar Shallita, the patron of animals, is known in the Latin Church as St. Artemius.

F. J. Bliss.

NARRATIVE OF A SECOND JOURNEY TO PALMYRA,

including an exploration of the Alpine regions of Lebanon and Anti-Lebanon, and the southern half of the Nusairy Chain.

By Rev. George E. Post, M.A., M.D., F.L.S.

(*Continued from July "Quarterly Statement," p.* 262.)

A little distance to the west of the group is a round, half-buried shaft, a yard or so in length, with a fragmentary Greek inscription on it.

To the north of the plain in which these altars are situated is el-Jebel-el-Abiad, which we subsequently visited. It is dotted all over with dark spots, which we afterwards found to be trees of *Pistacia mutica*, *C. A. M.*

We sat down on the sand, in the blazing sunshine, with a thermometer of over 100° F. in the shade of our bodies, and ate our lunch, and drank the tepid water which we had brought in skins, and then rode forward toward Palmyra. Just before entering the street of tombs we encountered *Frankenia pulverulenta, L.*

The impression produced by the mausolea by sunlight is far less imposing than by moonlight. It would be well for a visitor, if he has not first entered by night (as we did in April) to make a point of riding out at night some distance into the western desert, in order to take in the view of the pass and the monuments, and then of Palmyra itself by moonlight.

We found the ground about the wells of Abul-Fawâris quite parched, and learned that the wells were choked by locusts, so that the water was undrinkable. We arrived in Palmyra at 2¼ p.m., just 5½ hours road time from el-Beiḍa, Our mules made the distance in 6¼ hours. We encamped at our old station west of the triumphal arch. Barometer at 4 p.m., 28·72 ; height, 1,500 feet. At sunset we enjoyed a bath in the great fountain, and the weird swim into the heart of the mountain.

Palmyra, Friday, July 25.—The night was made uncomfortable by a furious wind, which almost blew our tent to tatters, and prevented us from enjoying any restful sleep. The temperature by 9 o'clock in the morning reached 100° F. in the shade. The same distracting wind, blowing sand into our tent, our provisions, and our eyes, made the day one of considerable discomfort. We spent the morning in overhauling and labelling our collections, and in photographing the group of five figures on the slab in front of the schoolhouse. In the October *Quarterly* I furnished you the notes of Professor Porter on the inscriptions. They may be compared with those of Rev. J. E. Hanauer in the April *Quarterly.*

In the afternoon we rode to the cave known as *Magharat-Moḥammed-'Ali*, about two hours north of Palmyra. On our way we visited one of the ancient quarries, about an hour from the city. They cover a space of two or three acres. The impression produced by them is more startling because less familiar than that of the ruins. Here are immense blocks of stones all squared and ready for transportation. There are others half separated from the rock. Still others are marked out by grooves, but not as yet cut. There are columns large and small, and all just as left by the workmen perhaps fifteen hundred years ago. But for the grey lichens which cover them, we might fancy that the quarrymen would soon return, and the tumbrils would roll in and carry away the finished stones.

Near the centre of one of the quarries is a low hut, into which the workmen could crawl, but not stand erect. As we approached the door of this hut a covey of over thirty red-legged partridges whirred out of it, and flew away to the rocks around the quarries, A venomous looking snake glided in among the stones and disappeared.

Just beyond the quarries we came upon a gazelle. The graceful

creature ran away, not in a straight line, but on a sort of parabolic curve, and every hundred feet or so leaped into the air after the manner of a springbok.

We collected, on our way to the cave, *Euphorbia sp.*, *Andrachne telephioides*, *L.*, *var. rotundifolia*, *Post*, *Atriplex roseum*, *L.* The caves themselves are not specially interesting. They seem to have been worked somewhat for the efflorescent sulphur which encrusts their walls. Otherwise they contain no minerals of value. The rock in which they are hollowed out is calcium carbonate, with veins of impure calcium sulphate (whence the sulphur) and selenite.

From the caves we took a south-east course to the *Sabkhah*, or salt marsh east of Palmyra. The soil of this marsh is so impregnated with salt that a trench or pit sunk in it becomes filled in a short time with concentrated brine, the water of which soon evaporates in the intense sunshine, and leaves an incrustation of excellent salt. The production of this staple is a government monopoly. A series of circular guard huts not ten feet in diameter surrounds the marsh, and in each of them lives a guard to prevent anyone coming to get salt. A Circassian officer, at a monthly salary of 260 piastres (about 2*l.*), which is considered there a good living, has the general oversight of these works. The soil, wherever dry, is covered with a thick efflorescence of salt. At the edge of the marsh are numerous Salsolaceæ, and *Statice Palmyrensis*, *Post* (a new species), giving quite a green aspect to the plain.

Saturday, *July* 26.—The continued heat and distracting wind kept us from doing much this day. We, however, engaged a Bedawi sheikh, Rusheid, to go with us as far as Hamath, and take an extra camel to carry water. We needed two, as one stage of our journey was to be 26 hours without any water.

In the evening Rusheid's wife came over with a present of lebben, and she and her husband and son, of about 13 years of age, passed the evening with us. We enjoyed their naïve conversation. The following are a few snatches of it :—

"*We:* May God bless your evening, Im Asa'ad.

"*She:* (Filling her stumpy pipe with tobacco from a dirty pouch) God bless your evening, Khowaja.

"*We:* Are you not afraid to let your husband go with us to Hamath?

"*She:* If I had been, he would not go a step.

"*We:* So, even among you Bedawîn, the ladies rule! We thought that it was only among the Franks that they had the upper hand.

"*She:* (Picking up a red hot coal between her thumb and finger, and pressing it down with vigour into the bowl of her pipe with the ball of her thumb) of course we do. What did you think?

"*We:* What would you do if he would not obey your orders?

"*She:* I would leave him and go back to my father's tent.

"*We:* But perhaps he might divorce you, and send you home.

" *She:* He knows better than that. Who would make his butter and semmen, and cook his dinner, and wait on him ?

" *We* (to Rusheid) : Is it all as she says ?

" *He:* What can we do ? That's a way they have.

" *We* (to Rusheid) *:* Can your wife manage all your flocks and herds as well in your absence as when you are at home ?

" *He:* Yes. She does most of it when I am at home.

" *We:* And does she manage you as well ?

" *He* and *She* (laughing together) : That is about it."

And so for half an hour, by the flickering light of our camp fire we kept up a pleasant badinage with this enterprising daughter of the desert, until her sense of propriety led her to make a move, and with dignity and grace she rose and bade us good night, and withdrew, followed by her obedient husband and son. I may here say that the relations of Bedawîn women to their husbands are far more on a footing of equality than those of the Mohammedan women of the towns. Few men have more than one wife, and she is far more of a companion to her husband than are the more civilised women to theirs.

We enjoyed the services of the man and his camel for the round trip at five medjeedies, about 17*s.*

Palmyra, Sunday, July 27.—The air became somewhat cooled off in the night, and at 7 a.m. the thermometer stood at 76° F. It became hot, however, in the middle of the day, and cooled off again at night.

Monday, July 28.—We left Palmyra at 6¼ a.m., taking the road through Marbat-'Antar, el-Weshen, el-Bil'âs, Barri, and Salamyah to Hamath.

Our course lay first through the ruins to the northern spur of the hill on which is the mediæval castle. Just over the watershed of this spur we passed a large corral used in hunting the gazelle. These corrals are numerous in the desert, and may be seen for many miles away on the mountain sides. They consist of stone fences about 6 feet high, enclosing areas often of many acres in extent, and so arranged that they are open to one side of a great square or parallelogram, and closed on all the others. At the corner, and along the wall farthest from the entrance, are openings over pits 10 feet or more in depth, and too broad for a gazelle to leap over. The hunters form a great circle, enclosing a herd of these animals, and drive them into the corral. Although they might leap or climb over the walls if there were no other way of egress, yet, seeing the openings at the far end, they make for them and fall into the pits, where men await them with knives, and instantly cut their throats. Rusheid told me that as many as 50 are sometimes bagged at once in these wholesale battues.

An hour from Palmyra we came to *ed-Derajât* (the steps), which are another of the ancient quarries of the city, much more extensive than those which we had visited three days before. They are on the precipitous side of a rocky bluff which forms the first terrace of Jebel Antar.

Over the watershed of this bluff we came upon a round plain which opens out toward the west into the general expanse of the desert. In this plain we found *Carthamus flavescens*, *W.*, *Centaurea balsamitoides*, *Post* (a new species), *Atriplex roseum*, *L.*

Mounting from this plain toward Marbaṭ-'Antar we found *Verbascum Antari*, *Post* (a new species, near *V. ptychophyllum*, *Boiss.*), *Celsia glandulifera*, *Post* (a new species), *Thymus Syriacus*, *Boiss.*, and *Avena sp.*

Marbaṭ-'Antar is a cleft between two precipitous headlands about a mile apart, after the manner of the Rosstrappe in the Hartz. It is said that 'Antar's horse leaped this tremendous chasm. Marbaṭ signifies a place where a horse is tied. In the centre of the space between the cliffs is a perennial spring of water, which would have been pleasant but for the large number of locusts which had fallen into it, and to which the Arabs were too indifferent to care to clean them out. They drank the water with a gusto which showed that it was in no way disagreeable to them.

After watering our animals we pursued our journey along the plateau which skirts the Jebel-el-Abiaḍ, the range which takes its rise in the precipice *vis-à-vis* with Jebel 'Antar. We began to see along its sides to its very top numerous *Buṭm* trees (Terebinths), *Pistacia mutica*, *F. et M.*, the only tree of this and the Bil'âs range.

We sat down on a sandy ledge in this plateau to lunch, while our train went forward to the wells of el-Weshen. While we were eating, some Arab horsemen armed with spears swooped down on our train, but, seeing that we were under the guidance of Rusheid, a man of their own tribe, they did not molest them or us, but rode on after their flocks and herds. After eight hours from Palmyra we reached the two wells of el-Weshen, in the heart of the Jebel-el-Abiaḍ. Just before climbing the mountain we found in a meadow dried stalks and fruits of *Sameraria Armena*, *L.* (new for the desert).

Barometer at el-Weshen, at 4 p.m., 27 ; height, 3,375 feet.

After arranging where our tent was to be pitched we peered into the wells, and found that they were full of locusts. Notwithstanding the disgusting taste and odour, the Arabs were filling their water-skins to supply their camps, and likewise watering their flocks. We resolved to drink as little as possible of this tainted water, although it was all that we were to see for the next thirty-eight hours.

While our tent was being pitched and our dinner prepared we climbed the mountain. The southernmost peak is the highest. At this point the barometer at 3½ p.m. stood at 25·9 ; height, 4,600 feet. The view from this was fine. It took in Jebel-Bil'âs and el-Jebel-el-Abiaḍ, and the green plain between, the great desert plain, and beyond it the range of el-Bâridi and Ain-el-Wu'ûl. Below us to the north was the plateau up which we had come from Marbaṭ-'Antar, and far away to the east the castle of Palmyra.

We observed the following plants on this mountain side :—*Papaver Syriacum*, *Boiss.*, *Isatis Aleppica*, *Scop.*, *Silene coniflora*, *Otth.*, *Alsine*

Meyeri, Boiss., Pistacia mutica, F. et M., Rhamnus Palæstina, Boiss., Astragalus Bethlemiticus, Boiss., Argyrolobium crotolarioides, J. et S., Cerasus tortuosa, Boiss. et Haussk., Eryngium falcatum, Labill., Pterocephalus plumosus, L., Crucianella ciliata, Lam., Galium aureum, Vis., Anthemis montana, L., Achillæa micrantha, M.B., Picnomon acarna, Cass., Jurinea Stœhelinæ, D.C., Onopordon sp., Cousinia Wesheni, Post (a new species), *Centaurea virgata, Lam., Echinops Syriacus, Boiss., Verbascum sp., Onosma flavum, Lehm., Micromeria mollis, Bth.* (or a new species), *Ballota saxatilis, Sieb., Salvia Libanotica, Boiss., Teucrium pruinosum, Boiss., T. Polium, L., Noea spinosissima, L., Vulpia brevis, Boiss. et Ky., Bromus tectorum, L., var. squamosus, Boiss., Poa bulbosa, L.*

About 500 feet below the summit, enclosed in a rocky amphitheatre fringed with Buṭm trees, we found a park-like glade about two miles in length by a few hundred yards in breadth. It was carpeted with dry grass of a rich golden colour, *Hordeum spontaneum, P. Koch.*, and dotted with Buṭm trees loaded with their ripe pink berries. In the middle of this valley was a Bedawi encampment of two goats'-hair tents. We rode up and obtained from the Arabs a draught of lebben, which we vastly preferred to the locust-tainted water of the fountains below. Even in this lonely camp three sick folk claimed our care. They showed their gratitude for the prescriptions which they received by bringing us a pail of goats' milk, from which we made chocolate for our supper, and reserved a portion for our morning coffee. To make the water a little more potable we boiled it, and passed it through an extemporised filter of charcoal and then cooled it again. But nothing could free it from its disgusting smell and taste.

As our next stage was to be one of twenty-three hours, camel-time, we filled our water-skins over night and arranged for an early start.

Tuesday, July 29.—We were up at 3 a.m., and by 4½, as the day was breaking, filed down the valley, and turned off to the left towards the Jebel Bil'âs. All along our road for the first half-hour were dried stalks of *Hordeum spontaneum, P. Koch.* When this tall, coarse grass is still green it must give an appearance almost of fertility to this part of the desert.

Crossing a spur of el-Jebel-el-Abiaḍ we descended to a broad plain, which is continuous with the great plain between Qaryetein and Palmyra. We passed over this plain parallel to the mountain as far as its western end. In a wadi we found *Silene swertiæfolia, Boiss.*, and *Salsola rigida, Pall.* Our course now lay to the north-west over a rolling upland to the base of Jebel Bil'âs. This mountain consists of two parallel, nearly north and south, ridges rising very gradually out of the plains to the east and west, and separated by a broad valley, which was covered at the time of our journey with parched vegetation. The whole of the mountain slopes and summits are covered with Buṭm trees, many of them of large size and fine shape. The scenery is altogether park-like, and in spring, when the vegetation is still green, must be very attractive. We collected *Capparis spinosa, L., Ankyropetalum Cœlesyriacum, Boiss.,*

Ferula Bil'âsi, Post (a new species), *F. Barbeyi, Post* (also new), *Johrenia fungosa, Boiss., Atriplex portulacoides, L.*

We saw many partridges, which were almost as tame as chickens, and several other species of birds. The Arabs assured us that there was no water within many hours of us. We were not able to imagine where these birds drank, or how they could live without water.

On the highest point of the western range, which slightly overtops the eastern, the barometer stood, at 5½ p.m., at 26·9 ; height, 3,500 feet. A little over the watershed, at 6 p.m., we threw off our loads for a couple of hours to bait and water our animals, and cook and eat our supper. The place where we stopped was a picturesque grove of Butm trees, the trees being about as near to one another as apple trees in an orchard. The scene did not at all suggest the idea of a desert.

(*To be continued in January "Quarterly Statement."*)

IDENTIFICATIONS SUGGESTED IN MURRAY'S "HANDBOOK."

By the Rev. Haskett Smith.

In the July *Quarterly Statement* Major Conder criticises the identifications which I have suggested in Murray's "Handbook," and which, according to my belief, were then proposed for the first time in print.

His objections appear to be of a threefold nature :

1. That in a third of the cases the proposals are not new.
2. That great confusion is introduced into the topography by them.
3. That many of them are philologically wrong.

1. As regards the charge contained in the first objection, I can only say that, so far as my personal knowledge went, after a diligent study of most of the principal works which have been written upon Syria and Palestine during the last fifty years, I was under the impression that the identifications proposed were then suggested for the first time. Nor am I greatly surprised to find that in some instances I appear to have been anticipated ; for the very fact of an identification being probably correct, renders it more than likely that some previous authority should have conjectured it, and there is nothing remarkable in the fact of two or more independent investigators arriving at the same conclusion.

The five identifications which Major Conder traverses upon this score are, it appears, Ittah Kazin at Kefr Kenna, Remmon Methoar Neah at Rummâneh, Bethsaida at Mes'aidieh, Helkath at Yerka, and Mizpah Galeed at Sûf. The first was suggested to my mind by a remark of Père Aegidius, the Franciscan monk at Kefr Kenna, who informed me that that village was known in later Jewish days under the name of "*Izkanni*,"

a form which seemed a not unreasonable corruption of Ittah Kazin, or Kazin, for I was aware that Ittah simply meant "as far as." The position of Kefr Kenna seemed to me to agree exactly with that of Kazin, in Josh. xix, 13, for the border-line of Zebulun clearly followed the present road between El-Meshed and Kefr Kenna.

My point with regard to Remmon Methoar Neah, or, more correctly, Remmon ha-Methoar ha-Nah, is that the original Hebrew signifies "Remmon, which is designated Neah," and that the place was therefore probably known as "Remmon-Neah," of which Rummâneh is really the corruption, the modern name having nothing to do with *pomegranates*, as would naturally be implied. Of course, I was well aware that Remmon had been identified with Rummâneh, but, so far as I am aware, it has not been suggested by Major Conder or anyone else that the last syllable in the modern name is connected with the *Neah* of the Bible.

Mes'aidieh was selected by me as the probable site of Bethsaida Julias, after I had made a careful inspection of the place. The word Mes'aidieh appeared to me a contraction of Umm S'aidieh, which is virtually identical in name with Bethsaida, the Arabic *Umm* being a common representative of the Hebrew Beth, as *e.g.*, Umm ej-Jamal = Beth-gamul. I certainly had no idea that Major Conder had suggested the identification until I read his statement to that effect in the July quarterly number. Nor was I aware that Helkath had been located at Yerka, the identification having been selected by me for topographical and philological reasons, as I shall presently show.

There remains merely the question of Mizpah Galeed at Sûf. With respect to this, I feel constrained to acknowledge, after much reflection and thought, that I must have unconsciously had this identification impressed upon my mind, inasmuch as I had read both Laurence Oliphant's "Land of Gilead" and Major Conder's "Heth and Moab," and now I find that in both these works the same suggestion is made. It occurs, also, as Major Conder has pointed out, in Mr. Armstrong's "Names and Places," but, strangely enough, I had never consulted this work, until my attention had been drawn to it by Major Conder's remarks. It is no uncommon thing for a student to reproduce in his writings the thoughts and sayings of someone else, under the honest impression that they are original, he having quite forgotten that they had been assimilated by him in the course of his reading. This, I presume, must have been my case in this instance, and I am glad to have the opportunity of apologising to Major Conder and to the memory of my late friend Laurence Oliphant, for having unconsciously appropriated the identification as my own.

So much for the strictures on my identifications on the ground of want of novelty, which I was bound to notice in order to vindicate my own honesty of purpose, but which otherwise are of little importance. The other two objections are more formidable; and, unless I could disprove them, would be fatal to my identifications.

2. As regards the *topographical* argument, I desire to show as clearly as I can that, so far from producing any confusion as to the geography of

the country, as Major Conder alleges, they are in every case calculated to clear up difficulties, and to establish a correct knowledge of the ancient topography.

Before entering into details, I desire to state that I have only presumed to offer suggestions with respect to those portions of the country with which I am especially and intimately acquainted, and upon which, after careful personal investigation, I have felt myself at liberty to speak with some authority. It will be observed that out of the fifteen suggested identifications, twelve occur in the district of Galilee, the other three being in the Land of Gilead. In the course of my five years' residence in the neighbourhood of Mount Carmel, I have made numerous and frequent excursions throughout the province of Galilee, with the special object of investigating the important question of identity of sites, and will therefore ask permission to enter into the question somewhat fully.

We will first take the series of identifications connected with the border line of the tribe of Zebulon, as described in Josh. xix, 10–15. It is there stated with regard to the children of Zebulun that "the border of their inheritance was unto Sarid; and their border went up towards the sea, and Maralah, and reached to Dabbasheth, and reached to the river that is before Jokneam; and turned from Sarid eastward towards the sunrising unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia, and from thence passeth on along on the east to Gittah-hepher, to Ittah-Kazin, and goeth out to Remmon ha-Methoar ha-Neah; and the border compasseth it on the north side to Hannathon; and the out-goings thereof are in the valley of Jiphtah-el, and Kattath, and Nahallal, and Shimron, and Idalah, and Bethlehem; twelve cities with their villages."

Now, let us take the map and trace these places as accurately as we can. I agree with Major Conder that our starting-point, Sarid, is probably identical with Tell Shadûd near Jebâta, in the Plain of Esdraelon. From this point, the border-line "towards the sea" clearly followed the base of the hilly district which lies to the north of the Plain of Esdraelon, until it reached the banks of the river Kishon, in front of Jokneam, which is undoubtedly Tell Keimûn, at the south-east base of Mount Carmel. This line would, therefore, roughly pass through Jebâta, Semûnieh, Jeida, and Sheikh Abreik, and close to M'aiûl and Zebdah. The only two places mentioned in Joshua as lying on this route are Maralah and Dabbasheth. Maralah has been, probably correctly, identified with M'alûl, and Dabbasheth would coincide topographically with Zebdah, with which I have identified it. Major Conder says "Dabbasheth is probably the present Dabsheh." Now, the only place of that name in existence in Galilee is a ruined site, called Khurbet ed-Dabsheh, high up among the hills, close to Teirshîha, more than 2,000 feet above the level of the sea, and at least twenty miles north of any place which could possibly answer to Dabbasheth. I wonder that Major Conder could have thought of suggesting such an identification, which is most certainly calculated to "confuse topography." My proposition of

placing Dabbasheth at Jebdah is, on the other hand, exactly in conformity with the topographical requirements of the case.

Now, let us consider the border-line in the other direction, as indicated by the Bible. Returning, as in the book of Joshua, to Sarid or Tell Shadûd, we proceed naturally "toward the sun-rising," *i.e.*, in an easterly direction, following again the base of the hills of Lower Galilee, to Chisloth-tabor, which is of course Iksal, and thence to Daberath, or Debûrieh, at the foot of Mount Tabor. From this point the line turns to the north-west, and "goeth up to Japhia." And here there is a great topographical difficulty. Assuming, what is almost certain, that Japhia is the same as the modern Yâfa, the line would follow an almost impracticable direction. But if, as was probably the case, in the time of Joshua there was no village on the present site of Nazareth, and the whole of the land around belonged at that period to Japhia, we can trace the line of the natural road which leads from Debûrieh to Nazareth, and along which travellers pass when riding from Mount Tabor to the latter place. Thence it would follow the road from Nazareth to the plain through Reineh, and between el-Meshed (Gittah-hepher) and Kefr Kenna (Ittah-Kazin). On reaching the plain the line turns to the west, past Rummâneh (Remmon ha-Methoar ha-Neah); and skirting the northern base of the hill upon which stands Seffûrieh, it would enter the Wâdy el-Khalladîeh, and so on to the Wâdy el-Melek. Now Khalladîeh I have identified with Hannathon, and the Wâdy el-Melek with the Valley of Jiphtah-el; both of which are exactly suitable topographically, if my proposed border-line is correct. I am well aware that the Valley of Jiphtah-el is usually identified with the Wâdy Abellîn, the border-line of Zebulun being thus taken further to the north than I have suggested; but I see no reason, after a very careful survey, why my proposition should not be right. Passing out on to the maritime plain at the modern village of Mejdel, the line would turn southward along the base of the hills, until it joined the Kishon, near Harathîyeh.

This is my proposed delimitation of the tribe of Zebulun, about which there is no confusion whatever. The border follows the course of the natural features of the country, as was almost universally the case; and the tribe of Zebulun is included in the small, but rich and fertile hill district, bounded on the south by the Plain of Esdraelon, on the north by an arm of the Buttauf, on the west by the Plain of Acre, and on the east by the valleys between Mount Tabor and the Nazareth Hills. Of the five places mentioned in the Bible as standing within the tribe, Bethlehem is undoubtedly the modern Beit Lahm, Shimron is probably Semûnieh, Idalah may possibly be Jeida, whilst Nahallah has not been identified. Khashâsh, at the foot of the pass from the Plain of Esdraelon up to Nazareth, evidently occupies an ancient site of some importance, and this I have suggested to have been, perhaps, Kattath. There is nothing in the least to be said against this proposal from a topographical point of view. I have now dealt with six of my suggestions, which I hope I have shown to be free, at least, from any topographical objection.

We now pass on to the border-line of the tribe of Asher, as indicated in Josh. xix, 25–30. I do not propose to enter so fully into this border-line, except so far as it bears upon the question at issue. Now there are four places mentioned in order, and from the context they appear to run from the south northwards. Their names are Helkath, Hali, Beten, and Achshaph. According to my belief, the tribe of Asher was bounded on the south by the northern slopes of Carmel, and included the maritime plains of Acre and Tyre with a portion of the hill country to the east of them, being bounded on the north by the River Litâny, the Nahr el-Kasimîeh. The eastern boundary which divided Asher from Naphtali, passed then through Helkath, Hali, Beten, Achshaph. There are four conspicuous places perched on hill-tops, and occupying the sites of ancient towns of importance, which lie almost in a straight line, and seem pointed out by nature as border marks. These are Yerka, 'Alia, Tibnin, and Kul'at esh Shukîf. Of these Yerka, Alia, and Tibnin still bear philologically the traces of Helkath, Hali, and Beten. The other I identify with Achshaph, not on philological but topographical grounds.

Misheal, which is mentioned as a border town of Asher, I have identified with Rishmea, a ruin which stands on an elevated knoll of Carmel, about three miles south-east of Haifa, and on a very important ancient site. As I have pointed out in "Murray's Handbook," Rishmea is called Mishrea by William of Tyre, and Eusebius speaks of Misheal in the same locality. There is no objection whatever topographically, if, as I believe, the tribe of Asher reached to Mount Carmel on the south, and the philological history of the place is remarkably corroborative. I know that Major Conder does not agree with me in my delimitation of the tribe of Asher, but I feel very strongly that I am correct as to its reaching to Carmel.

I now come to Janoah, which I have identified with Hunîn. The only passage in which the ancient town is mentioned is 2 Kings xv, 29, where we are told that Tiglath-Pileser, King of Assyria, "took Ijon, and Abel-beth-Maachah, and Janoah, and Kedesh, and Hazor." Now a glance at the map will show the exact direction of the progress of the Assyrian conqueror. Ijon certainly is to be located in Merj Ayûn, between Lebanon and Hermon; Abel-beth-Maachah = Abil, a little to the north-east of Tell el-Kadi; Kedesh = Kades; and Hazor = Tell Harrah. Janoah, therefore, must have been situated between Abil and Kades; and on the direct line between these two places stands the grand old Crusading Castle of Hunîn, on a site which from time immemorial must have been of the greatest strength and importance. Thus, for topographical reasons, I have identified Janoah with Hunîn, and my suggestion is corroborated philologically. Of course, on the latter grounds Yanûh is more similar, but Yanûh, which is situated between Yerka and Teirshiha, is altogether out of the question, and by no possibility could Tiglath-Pileser have taken it on his way between Abel-beth-Maachah and Kedesh. In this instance, again, it is a matter of astonishment to me that Major Conder, who insists so strongly and rightly upon topographical accuracy, should have made such an untenable suggestion.

The only other places which I have to mention are Mahanaim and Ramoth-Gilead, and, as I have discussed my reasons for fixing the former at Salt and the latter at 'Ajlûn with the utmost fulness in "Murray's Handbook," I must refer Major Conder and others who may be interested in the matter to my arguments contained therein. Suffice it to say that, to my mind at least, they are sufficiently strong to warrant me in a very firm belief in their topographical accuracy. I am exceedingly sorry to differ from so distinguished and painstaking an authority as Major Conder; but I trust that, having now explained so thoroughly my reasons for fixing upon my suggested identifications, he will acquit me of having introduced "great confusion into the topography." On the contrary, I maintain that much confusion will have been removed, in every instance under consideration, if the suggestions which I have offered shall prove to be correct.

3. There remains only the philological aspect of the question. As I have already intimated, my suggested identifications have been made more upon topographical than philological grounds, though I have in no instance lost sight of the latter important point. Since Major Conder appears to doubt whether I am "familiar with the words in the original languages and characters," I feel obliged in self-justification to say that, though I do not pretend to be a thorough Hebrew or Arabic scholar, I have studied both languages with a considerable degree of care; and, moreover, before I put my suggestions into print, I submitted them to two accomplished Hebrew and Arabic scholars, both of whom assured me that my proposed identifications were philologically sound. These were Dr. Wortabet, of Beyrout, and the Rev. A. W. Schapira, of Haifa. Therefore, with all due respect to Major Conder, I have no hesitation in adhering to my identifications on these grounds.

In conclusion, I may say that I did not overlook Major Conder's suggestions of Mukhmah and Reimûn for Mahanaim and Ramoth-Gilead respectively; but, for reasons which I have stated at large in "Murray's Handbook," I prefer my identifications at Salt and 'Ajlûn.

P.S.—The following are the principal philological transformations bearing upon the places at issue:—

Misheal	רשמא משרא משאר משאל	رشميا Rishmea
Dabbasheth	זבדה דבזה דבשה דבשת	زبدا Zebdah.
Hannathon or Khannathon	חלדן חלתן חנתן	خلدية Khâllâdiyeh.
Beten	תבן בתן בטן	تبنين Tibnin.
Helkath	ירכא ירקת ילקת הלקת	يركا Yerka.
Janoah	ינוה	هونين Hunin.

Some of the above may appear a trifle far-fetched, but not a whit more so than many well-established identities; and, I believe, there is no

philological rule transgressed in any case. The change from the guttural consonant to its soft counterpartal is sound and of frequent occurrence, whilst the interchange of the liquids is exceedingly common, as also is the mutation of syllables, as, *e.g.*, in the case of Debzah = Zebdah.

NOTES ON THE "QUARTERLY STATEMENT."

P. 187. The Byzantine Greek Christian text from the Muristan is not a new discovery. I copied it and published it in the Jerusalem Volume of the "Survey Memoirs." It appears to be a tombstone which was built into one of the piers of the mediæval monastery.

P. 198. I carefully examined the coin to which Mr. Hanauer refers, but found no inscription on the obverse. The example was, however, somewhat worn, and the information now given is of much interest.

P. 199. As regards the site of Calvary, the following passage in "Felix Fabri" (vol. ii, p. 332, translation of Palestine Pilgrim's Text Society, written about 1483 A.D.) is curious: "Round about the dry-stone wall which encircles the base of the ancient Church of Sion there are certain places wherein the Saracens and Eastern Christians practice superstitious observances . . . . beneath a fig-tree, where there is a great heap of stones, to which the Saracen women come every day and burn incense on a stone, and bury loaves of bread, for they declare that it is here, and not in Golgotha, where stands the Church of the Holy Sepulchre, that the sepulchre of Jesus is."

It seems, therefore, that Calvary was by some supposed to be on Sion (the south-west hill of Jerusalem), even as early as the 15th century, a theory which has been revived by some writers of the 19th century.

C. R. C.

CORRECTIONS.

As I note two points in the *Quarterly Statement* which might mislead anyone who relied on them, I venture to send corrections.

Page 205. The "waste scraps of the cuneiform scribe," which I found at Tel el Amarna, are all unbaked, and were clearly mere trial scraps, with touches of the writing stylus; hence there is no question about the presence of the cuneiform scribe there, nor about the use of dictionaries on the spot. I may add that I have many little toys of mud as fresh as when first moulded before 2000 B.C.; and this perfect preservation of unbaked mud is a most familiar matter in Egypt.

Page 201. We are now well acquainted with the features of Kheunaten from the actual cast and the sculptures, which latter also give portraits of

his mother and wife. None of them in the remotest way show Hittite characteristics ; but Kheunaten's is exactly like the man of Mitanni, on later monuments (*see* Sayce, "Races of the Old Testament," p. 123), and this was the country of his mother. It is impossible, therefore, to regard the family as Hittites, as is assumed on p. 201. The Hittites may have imposed their speech or their yoke upon the Mitannians at some time, but the races were quite different.

WM. FLINDERS PETRIE.

ERRATA.

April *Quarterly Statement*, List of Donations and Subscriptions—

For Rev. T. Baxter *read* Rev. J. T. Bastow.

July *Quarterly Statement*, Local List, Canada—

For Alex. Willis, Esq., *read* Alex. Wills, Esq.

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aHamme, Frère Liévin de ..	1	0	0
aHankey, Capt. F. F. B. ..	1	0	0
aHanson, Rev. E. K.	0	10	6
aHardy, Miss C.	1	0	0
aHarris, G. St. Pierre.. ..	1	1	0
aHarris, Rev. H. Kingsford ..	1	1	0
aHarris, Mrs. S.	1	1	0
aHarrison, Miss	0	10	6
aHarrison, Miss	1	1	0
aHayward, Archdeacon ..	1	1	0
aHeadlaw, Rev. A. C... ..	1	1	0
aHeath, Miss Laura	1	1	0
aHedley, Rev. T.	1	1	0
aHelme, Rev. R.	1	1	0
aHenderson, R., Esq.	0	10	6
aHenry, G., Esq.	0	10	6
aHewitson, Rev. J.	1	0	0
aHeywood, Arthur H., Esq. ..	5	5	0
aHilyard, Mrs...	0	10	6
aHilton, James, Esq.	3	0	0
aHinde, Mrs. H.	1	0	0
aHodge, Rev. W. O'Bryen ..	0	10	6
aHodges, Rev. H. C.	1	1	0
aHodgkin, T., Esq.	1	1	0
aHodgson, S. H., Esq. ..	1	1	0
aHolford, C., Esq.	1	1	0
aHolland, Mrs. F. W... ..	0	10	0
aHope, J. R., Esq.	1	1	0
aHort, Rev. T. F. A., D.D. ..	2	2	0
aHoward, Lloyd, Esq.. ..	1	1	0
aHuddleston, Prof. W. H. ..	1	1	0
aHull, Professor E.	1	0	0
aHunter, Rev. Robt. LL.D. ..	0	10	6
aHuntingford, Dr. E.. ..	1	1	0
aHutchinson, Rev. C. B. ..	1	1	0
aHutchinson, Rev. T. S. ..	0	10	6
aHutchinson, Surg.-Gen. R. F.	1	1	0
aImperial University Library, Strassburg	0	10	0
aInge, Rev. W.	1	1	0
aJeffcock, Rev. J. T.	1	1	0
aJohnson, T. M. S., Esq. ..	1	1	0
aJohnstone, A., Esq.	1	0	0
aJoynson, R., Esq.	1	1	0
aKasteren, J. P. Von... ..	0	10	0
aKealy, J. R., Esq., M.D. ..	0	10	6
aKeats, Rev. A. H.	1	1	0
aKelly, Miss	0	10	6
aKemp, F. W. Kitchen, Esq.	1	1	0
aKhitrovo, Herr	1	0	0
aKirby, L. R., Esq.	0	10	6
aKitchener, Col. H. H. ..	1	0	0
aKnox, Lady Elizabeth H. ..	0	10	0
aKochler, K. F., Esq... ..	0	10	6
aL. J. E.	1	0	0
aLadds, Rev. T.	1	1	0
aLambert, Miss	0	10	6
aLance, Rev. W.	1	0	0
aLang, Rev. R.	0	10	6
aLangstaff, M. L., Esq. ..	1	1	0
aLankester, Rev. C.	0	10	6
aLeeshman, Rev. Dr.	1	0	0
aLefroy, Lady	1	1	0
aLelievre, Rev. J. W. ..	0	10	0
aLethbridge, Mrs. F.	2	0	0
aLevesque, Mon. l'Abbé ..	0	5	0
aLevett, Rev. R.	1	1	0
aLey, Miss S. J.	1	1	0
aLiddiard, Joseph	1	1	0
aLinton, Rev. W. R.	1	1	0
aLinter, Mrs.	0	10	6
aLittle, T., Esq.	0	10	6
aLow, A. L., Lady	1	0	0
aLowe, Rev. Chs.	0	10	6
aLury, Mrs. S. H.	1	1	0
aMacDonald, D., Esq... ..	1	1	0
aMacdonald, W. Rae, Esq. ..	0	10	6
aMacGregor, J., Esq.	2	2	0
aMackinder, H. J., Esq. ..	1	1	0
aMacmillan, Rev. H.	0	10	6
aMackintosh, Miss (Subs. 1890–1893)	2	2	0
aMcLaren, Rev. S. G., per Miss Bruce	0	12	6
aMadan, Miss	0	10	6
aMaingay, Gen. F. B.. ..	1	1	0
aMan, General	0	10	6
aMancroft, Miss A. F. ..	0	10	6
aMarshall, Rev. James ..	1	1	0
aMartin, R. F., Esq.	1	1	0
aMason, Dr.	0	10	6
aMallalieu, W., Esq.	1	1	0
aMearns, Rev. Peter	0	10	6
aMerchant, C. M., Esq ..	1	1	0
aMethuen, Rev. P. E. O. B. ..	0	10	6
aMethuen, Rev. T. P... ..	1	1	0
aMiland, Miss	0	10	6
aMiller, Mrs.	1	1	0
aMilner, Rev. W. M. H. ..	0	10	6
aMinet, Miss	2	2	0
aMitchell, Rev. H.	1	1	0
aMitchell Library, Glasgow ..	0	10	6
aMitchell, Mrs. L. J.	1	1	0
aMoore, Rev. J. H.	1	1	0
aMorris, H., Esq.	1	0	0
Morrison, Walter, Esq., M.P. (Don.)	100	0	0
aMorton, W. J., Esq.	0	10	6
aMühlau, Prof F.	0	10	6
aMullens, Rev. G. H... ..	1	1	0
aMurdock, Miss	1	1	0
aMurray, Rev. J. D. F. ..	1	1	0
aMurray, Philip Wolfe, Esq...	1	0	0

	£	s.	d.
aMusgrave, Canon Vernon ..	1	0	0
aMuspratt, Miss	0	10	6
aNewell, Rev. W.	0	10	6
aNewman, Dr.	0	10	6
aNewnham, Rev. W. O. ..	3	2	0
aNewton Theo. Inst., U.S.A. ..	0	10	6
aNoble, Gen. W. Hatt ..	1	1	0
aNorris, Mrs.	1	1	0
aNorthey, Rev. A. E.	1	1	0
aNorwich Free Library, per G. Easter, Esq.	0	10	6
aNicholson, E. A., Esq. ..	0	10	6
aNicholson, Sir C.	1	0	0
aNixon, Miss J.	0	10	6
aOhlson, F. R., Esq.	1	1	0
aOldfield, Rev. W. J.	1	1	0
aOliver, J. B., Esq.	0	10	6
aOrmiston, J. W., Esq. ..	1	1	0
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aOrton, R. O., Esq.	0	10	6
aOsgood, Professor	0	10	6
aOwen, Rev. T.	0	10	6
aPaley, Hon. Mrs.	0	10	6
aParker, E. Eyre, Esq. ..	1	1	0
aParkyn, Miss	0	10	6
aPayne, Miss	1	0	0
aPayne, Rev. Canon	0	10	6
aPeake, G., Esq.	0	10	6
aPeard, Miss C. M.	1	1	0
aPearson, Prof. W.	0	10	6
aPease, H. F., Esq.	1	1	0
aPeckover, A., Esq., ...	0	10	0
aPeebles, D. M., Esq. ..	1	0	0
aPère Dutan, Mon. le Rev. ..	0	10	3
aPeto, Sir H.	2	2	0
aPetty, Mrs. R. A.	1	1	0
aPhilosophical Institute, Paisley, per D. McLean, Esq. ..	1	1	0
aPhillips, Mrs.	1	1	0
aPhilp, Capt. T. G.	1	1	0
aPickard, J. W., Esq., 1890 and 1891	2	2	0
aPiercy, Rev. George	0	10	6
aPilkington, Lieut.-Col. R., 1891 and 1892	2	2	0
aPim, Miss	1	1	0
aPinney, F. W., Esq.	1	1	0
aPiper, W., Esq.	1	1	0
aPlatnauer, H. M., Esq. ..	0	10	6
aPlowes, J. H., Esq.	1	1	0
aPoole, Miss A.	1	1	0
aPorter, E. R., Esq.	0	10	6
aPowell, J. F.,..	1	1	0
aPowlett, C. J., Esq.	1	1	0
aProby, Rev. W. H. B. ..	1	1	0
a"R"	0	10	6
aRackham, Rev. R. B. ..	0	10	6
aRichards, Mrs. V.	0	10	6
aRidley, Rev. O. M.	0	10	6
aRiley, Mrs.	0	10	0
aRoberts, T., Esq.	0	10	6
aRobertson, Rev. D.	1	1	0
aRobertson, Prof. J.	1	1	6
aRogers, Rev. S.	0	10	6
aRoscoe, Mrs.	1	0	0
aRoss, Miss	1	1	0
aRowan, D. J., Esq., C.E. ..	1	1	0
aRuthven, Rev. J.	0	10	6
aRutter, Miss	1	1	0
aRylands, W. H., Esq. ..	1	1	0
aSalter, Rev. H. E.	0	10	6
aSaunderson, J., Esq.	1	1	0
aSawyer, Miss	0	10	0
aScott, Mrs. Lacy	1	0	0
aShenhouse, Rev. T.	0	10	6
aSheppard, Mrs. (don.) ..	0	2	6
aShone, Miss M. A.	0	10	6
aSidmouth, Viscount	1	1	0
aSmith, Miss Wordsworth ..	1	1	0
aSmithe, J. Doyle, Esq. ..	0	10	6
aSmyth, Col. E.	1	1	0
aSnape, R. J., Esq.	1	1	0
aSocin, Prof.	0	10	6
aSpearman, Col.	0	10	6
aSpence, F., Esq.	2	2	0
aStanhope, Rev. B. L. ..	1	0	0
aStanley, W. F.	1	0	0
aStear, H., Esq.	1	1	0
aStechert, G. E., Esq.	1	1	0
aStephens, Miss	0	10	0
aStilwell, J. P., Esq.	1	1	0
aSt. Leger, Miss	0	10	6
aStoddart, H., Esq.	0	10	6
aStokes, Wistar H., Esq. ..	0	12	4
aStrutt, Miss S.	1	0	0
aStuart, R. M., Esq.	0	10	6
aStuart, Clarence E., Esq. ..	1	1	0
aStuart, Col. W.	1	1	0
aStuddert, Rev. George ..	1	1	0
aSulley, H., Esq.	0	10	6
aSuter, Bishop.	1	1	0
aSutherland, Miss J.	0	10	6
aSwainson, Rev. J. G.	0	10	6
aSydney, Bishop of	1	1	0
aTasker, Henry, Esq.	2	2	0
aTaylor, Alexander, Esq. ..	0	10	6
aTaylor, Rev. Canon	0	10	0
aTaylor, R., Esq.	1	1	0
aThomas, J. D. D.	0	10	6
aThompson, Rev. A.	1	1	0
aThompson, J. G., Esq. ..	1	1	0

	£	s.	d.
*a*Thoyts, F. W.	1	1	0
*a*Tolson, Miss S. M.	0	10	6
*a*Trumbull, Rev. H. Clay (3 years)	1	11	6
*a*Trumbull, Rev. H. Clay ..	0	10	6
*a*Tuckett, F. F., Esq.	1	0	0
*a*Turton, Capt. W. R...	1	0	0
*a*Vavasseur, J., Esq.	1	1	0
*a*Waddell, Rev. T. B... ..	0	10	6
*a*Walbon, Chas., Esq. . ..	1	1	0
*a*Walford, Rev. W. H. ..	2	2	0
*a*Walter, Miss Constance ..	0	10	6
aWalther, Rev. J.	0	15	9
*a*Walsh, Mrs.	1	1	0
*a*Wakeham, Miss	5	5	0
*a*Watson, Major C. M. ..	1	1	0
*a*Waterhill, W., Esq.	0	10	6
*a*Watson, George	0	10	6
*a*Webster, J., Esq.	0	10	6
*a*Wedgwood, Mrs.	2	0	0
*a*Welland, Mrs. M. L. ..	1	0	0
*a*Went, Rev. James	0	10	6
*a*Weston, F. G., Esq.	0	10	6
*a*White, Rev. A L.	1	0	0
*a*White, N. C., Esq.	1	1	0
*a*Whitfield, Rev. F. W. G. ..	0	10	6
*a*Wigram, Rev. F. E.	5	5	0
*a*Wilcot, Rev. R. M.	0	10	6
*a*Wilkinson, Mrs. Ed... ..	0	10	6
*a*Wilkinson, G. G., Esq., ('90 and '91)	1	1	0
*a*Willis, Mrs. C. W.	1	1	0
*a*Wilshere, C. W., Esq. ..	1	1	0
*a*Wilson, H. A., Esq.	0	10	6
*a*Wilson, Rev. W. W. . ..	1	1	0
*a*Winsford, W., Esq.	0	10	6
*a*Wood, F. A., Esq.	1	1	0
*a*Woodhouse, C. A., Esq. ..	1	1	0
*a*Wooler, Rev. W. G... ..	0	10	6
*a*Worsley, Mrs.	2	2	0
*a*Wray, Rev. Dr.	1	1	0
*a*Wright, Rev. W. H... ..	0	10	6
*a*Young, Miss M. C.	0	10	6
*a*Young, W. B., Esq.	1	1	0
	£487	4	4

SUMMARY OF LOCAL SOCIETIES.

(*Acknowledged in detail under special heading.*)

	£	s.	d.
Aberdeen Ladies' Association..	9	16	0
Bath	13	2	6
Beachcroft	0	10	6
Belfast	31	18	0
Bishop's Waltham	2	12	6
Bolton and Horwich	4	4	0
Bournemouth	0	17	4
Brighton..	0	10	6
Briton Ferry	0	10	6
Cambridge, Mass., U.S.A. (exclusive of Lectures) ..	21	2	0
Canada	0	10	6
Cheltenham	12	0	6
Chester	2	2	0
Clifton and Bristol	5	12	0
Dunfermline	4	5	6
Greenock	0	10	0
Guernsey	2	1	0
Hull	2	2	0
Jerusalem	6	6	0
Killiney, Co. Dublin	1	11	6
Leeds	3	13	6
Lichfield	8	0	0
Londonderry	0	10	6
Manchester	13	13	0
Millport..	1	1	0

	£	s.	d.
Mountain Ash	2	2	0
Norwich..	1	11	6
Port Glasgow	2	10	6
Plymouth	2	2	0
Shrewsbury	0	10	6
Sydney	1	1	0
Whitby	2	0	0
Willesden	0	10	6
Worcester	1	1	0
Wrexham	0	10	6
Uxbridge	0	10	0
	£163	12	4

List of Subscriptions received through the Honorary Local Secretaries.

ABERDEEN LADIES' ASSOCIATION.

Miss Mary Forbes, *Hon. Sec.*

By cash—11th March .. .. .. £9 16*s.* 0*d.*

	£	s.	d.
*a*Anderson, Mrs., Murtle Lodge	0	2	6
*a*Bisset, James, Esq., 7, Albyn Terrace	0	10	0
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*a*Cochran, A., Esq., 152, Union Street	0	5	0
*a*Cooper, Rev. J., D.D.	0	2	6
*a*Doak, Rev. A., 15, Queen's Road	0	10	6
*a*Forbes, Miss M., Freshfield	0	10	0
*a*Forbes, Mrs. O., 49, Don Street..	0	5	0
*a*Gerard, R., Esq. 99, Union Street	0	10	6
*a*Hargrave, Mrs., Edinburgh	0	10	0
*a*Henderson, W., Esq., Devanah	1	1	0
*a*Jamieson, G., Esq., 19, Queen's Road	0	10	6
*a*Kennedy, Rev. Archdeacon, 37, High Street	0	10	6
*a*Milne, G., Esq., 18, Adelphi	0	10	6
*a*Scott, Miss..	0	5	0
*a*Smith, Rev. G., c/o Wyllie & Sons	0	10	0
*a*Smith, R., Esq., Glenmillan	0	10	6
*a*Stevenson, Prof. M.D., 297, Union Street	0	10	6
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*a*Stewart, Dr., Heathcot	0	10	6
*a*Thompson, G., Esq.	0	10	0
*a*Yeates, W., Esq , Beaconhill	1	0	0
	£11	5	6
Less Collector's Fee and Messrs. Wyllie's & Sons' Postage and carriage of *Quarterly Statement*— July, 1888, to January, 1892	1	9	6
	£9	16	0

BATH.

GENERAL WARREN WALKER, R.E., *Hon. Sec.*

By cash—9th Feb. .. .. .. £13 2*s.* 6*d.*

	£	*s.*	*d.*
*a*Austin, Miss R. E.	1	1	0
*a*Batram, J. S., Esq.	1	1	0
*a*Brooke, Rev. Canon	1	1	0
*a*Buttansham, Rev. J.	0	10	6
*a*Buttansham, Mrs.	0	10	6
*a*Christie, Mrs. P.	1	1	0
*a*Estens, J. Esq.	1	1	0
*a*Farewell, Gen.	1	1	0
*a*Hayes, Rev. T.	0	10	6
*a*Hovenden, Mrs.	0	10	6
*a*Murphy, Rev. F. E.	1	1	0
*a*Sendall, Mrs.	1	1	0
*a*Southcombe, Miss H.	1	1	0
*a*Walker, Gen., G. W. R. E.	1	1	0
*a*Wenwood, Rev. H. H.	0	10	6

BEACHCROFT.

SAMUEL HICKS, ESQ., *Hon. Sec.*

Hicks, Samuel, Esq.	10*s.*	6*d.*	

BELFAST.

SIR WILLIAM Q. EWART, BART., *Hon. Sec.*

By cash.—29th December .. .. £31 18*s.* 0*d.*

	£	*s.*	*d.*
*a*Bell, Elias H., Esq., Brenthamville, Knock, Co. Down	1	0	0
*a*Burns, Sir John, Bart., Wemyss Castle, Scotland ..	1	0	0
*a*Connor, C. C., Esq., J.P., Notting Hill House ..	1	0	0
*a*Cowan, Lady, Craigavad, Belfast	1	0	0
*a*Cuming, Prof., M.D., Wellington Place	1	1	0
*a*Dunville, R. G., Esq., D.L., Redburn, Holywood ..	1	0	0
*a*Ewart, Isabella, Lady, Glenmachan	1	1	0

	£	s.	d.
*a*Ewart, Sir William Q., Bart., Schomberg, Strandtown	1	0	0
*a*Ewart, Lady, Schomberg, Strandtown	1	0	0
*a*Hamilton, Rev. Thomas, D.D., President, Queen's College	0	10	6
*a*Harland, Lady, Glenfarne Hall, Enniskillen	1	0	0
*a*Henderson Robert, Esq., Junior Carlton Club, London	1	0	0
*a*Jaffe, Alfred, Esq., J.P., Donegall Square, South ..	1	0	0
*a*Jaffe, Otto, Esq., Donegall Square, South	1	0	0
*a*Johnston, S. A., Esq., J.P., Dalriada	1	0	0
*a*Kingan, Samuel, Esq., J.P., Glenghana, Bangor ..	1	0	0
*a*Lytle, David, Esq., J.P., Victoria Street	1	0	0
*a*McBride, S., Esq., Windsor Avenue	1	0	0
*a*MacLaine, George L., Esq., Wandsworth Villas, Strandtown	1	0	0
*a*McNeile, H. H., Esq., D.L., Parkmount	1	0	0
*a*Mulholland, John, Esq., D.L , Ballywalter Park ..	1	0	0
*a*Musgrave, James, Esq , J.P., Drumglass House ..	1	0	0
*a*Pirrie, W. J., Esq., J.P , Ormiston, Strandtown ..	1	0	0
*a*Reade, R. H., Esq., J.P., Wilmont, Dunmurry ..	1	0	0
*a*Richardson, Brothers and Co., Donegall Place ..	1	0	0
*a*Robinson, W. A., Esq., J.P., Culloden House, Craigavad	1	0	0
*a*Sinclair, Thomas, Esq., J.P., Hopefield	1	0	0
*a*Taylor, Sir David, J.P.	1	0	0
*a*Watson, Wesley, Esq., The Moat, Strandtown ..	1	0	0
*a*Watson, Mrs., The Moat, Strandtown	0	2	6
*a*Wilson, Walter H., Esq., Stranmillis	1	0	0
*a*Workman, John, Esq., J.P., Lismore, Windsor Avenue	1	0	0
*a*Young, Rt. Hon. John, D.L., Galgorm Castle, Ballymena	1	0	0
"A Friend"	0	3	0

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By cash—14th March .. .. .. £2 12*s.* 6*d.*

	£	s.	d.
*a*Bridges, Miss, Manor House	1	1	0
*a*Fleming, Rev. H. R., Corhampton Vicarage	0	10	6
*a*Medlicott, Rev. W. E., Swanmore Vicarage	0	10	6
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REV. S. BOND, *Hon. Sec.*

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	£	*s.*	*d.*
*a*Ainsworth, Charles, Esq., Lower Brazley	0	10	6
*a*Atkinson, Rev. Canon D. C. L., Bolton	0	10	6
*a*Bond, Rev. S., Church Institute	0	10	6
*a*Finney, J., Esq., 20, Angle Bank	0	10	6
*a*Hearn, Rev. L., Astley Bridge Vicarage	0	10	6
*a*Judson, Rev. R. K., Bradshaw Vicarage	0	10	6
*a*Leach, J., Esq., Manchester	1	1	0

BOURNEMOUTH.

WILLIAM MACGREGOR, ESQ., M.I.E.E.

By cash—20th January .. .. .. 17*s.* 4*d.*

	£	*s.*	*d.*
*a*Prince, Miss	1	1	0
*a*Prince, Thomas, Esq.	0	10	6
*a*Scarth, Leveson, Esq., for 1891 and 1822	2	2	0
	£3	13	6
Less Lecture Expenses in connection with the late Rev. Henry Geary	2	16	2
	£0	17	4

BRIGHTON.

W. CLARKSON WALLIS, *Hon. Sec.*

*a*Pugh, Rev. C. .. .. 10*s.* 6*d.*

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REV. J. L. THOMAS, *Hon. Sec.*

*a*Thomas, Rev. J. L., Briton Ferry	10*s.* 6*d.*

CAMBRIDGE, MASS., U.S.A.

REV. PROF. THEODOR F. WRIGHT, PH.D., *Hon. General Sec.*

	£	*s.*	*d.*
By cash—21st January	7	2	0
,, 11th February	10	1	0
,, 10th March	10	6	6
(including proceeds of Lectures.)			

	£	*s.*	*d.*
*a*Adams, Rev. W. W., D.D., Fall River	0	10	6
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*a*Atwood, Dr. J. M., New York	0	10	6
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*a*Barrow, Miss R. N., New York	1	0	0
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*a*Billings, G. F., Esq., Oregon	1	0	0
*a*Blockie, F., Esq., Cal.	0	16	0
*a*Boyce, Mrs. H. H., Cal.	1	0	0
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*a*Herbuck, Rev. E., Ohio	0	10	6
*a*Holmes, Daniel, Esq., Brockport	1	0	0
*a*Lowrey, Miss R. L., New York City	1	0	0
*a*Moore, Prof. W. W., Virginia	0	10	6
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*a*Pierrepont, H. E., Esq., Brooklyn	1	0	0
*a*Seammon, Miss A. E., Beaufort	0	10	6
*a*Sharpe, Miss M. A., Penn.	1	0	0
*a*Stewart, W. A., Esq., Ohio	1	0	0
*a*Sturges, E. W., Esq., Penn.	2	0	0
*a*Wright, T. F., Rev., Mass.	1	0	0

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*a*Roberts, Rev. L. G. A., Quebec..	10*s.* 6*d.*

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By cash.—13th January.. .. .. £12 0*s.* 6*d.*

	£	*s.*	*d.*
*a*Bell, Rev. Canon	1	1	0
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*a*Crofts, Mrs.	0	5	0
*a*Ducie, Rt. Hon. Earl	5	0	0
*a*Hutchinson, Rev. Canon	0	5	0
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*a*Wakefield, Miss	0	10	6
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*a*Wylde-Browne, Miss	0	10	6

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	£	*s.*	*d.*
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	£	*s.*	*d.*
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*a*Rollo, Lord, Dunscrub	1	0	0
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*a*Ware, Miss, Penavon	0	5	0
*a*Wallace, Rev. Canon, Clifton	1	0	0
*a*Wilkinson, Rev. J., Tyndall Parks	0	10	6

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	£	*s.*	*d.*
*a*Brown, Rev. James, M.A., Lochgelly	0	10	6
*a*Inglis, William, Esq., Dunfermline	0	10	6
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"A Friend"	0	7	6
Collection	0	12	6

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	£	*s.*	*d.*
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*a*Holmes, Thos. B., Esq., J.P.	1	1	0
*a*Hull, The, Subscription Library	0	10	6

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	£	*s.*	*d.*
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*a*Dowling, Rev. Theodore E., Jerusalem..	0	10	6
*a*Hamme, Frère Liévin de (1890–91), Jerusalem ..	1	1	0
*a*Kelk, Rev. A. Hastings, Jerusalem	0	10	6
*a*Kadder, Jacob, Esq., Jerusalem	0	10	6
*a*Lindsay, Rev. T. Somerville, Dublin	0	10	6
*a*Schor, J., Esq.	0	10	6
*a*Singer, Albert, Esq.	0	10	6

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	£	*s.*	*d.*
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*a*Powell, Rev. W. H., D.D., Kilbrittain	0	10	6
*a*Smith, Rev. Canon R. T., Dublin	0	10	6

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	£	*s.*	*d.*
By cash.—10th February	2	12	6
„ 16th February	1	1	0

	£	*s.*	*d.*
*a*Crowther, Misses	1	1	0
*a*Good, J., Esq.	1	1	0
*a*Holgate, B., Esq.	0	10	6
*a*Ryder, C., Esq.	1	1	0

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	£	*s.*	*d.*
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*a*Bridgeman, Mrs., The Close	0	10	0
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*a*Lichfield, Dean of, The Deanery..	2	2	0
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,, 16th February	6	16	6

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*a*Crosby, W. F., Esq.	1	1	0
*a*Hellis, James, Esq.	1	1	0
*a*Robinson, Rev. A. E.	1	1	0
*a*Robinson, G., Esq.	1	1	0
*a*Robinson, J. F., Esq.	1	1	0
*a*Robinson, J., Esq.	2	2	0
*a*Robinson, Oswald, Esq.	1	1	0
*a*Robinson, R., Esq.	1	1	0
*a*Rymer, J., Esq., ...	1	1	0
*a*Rymer, T. H., Esq.	1	1	0
*a*Whittenbury, C. W., Esq.	0	10	6

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*a*Morgan, M., Esq.	0	10	6
*a*Jones, Rev. O.	0	10	6

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	£	*s.*	*d.*
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*a*Hudson, Rev. W.	1	1	0

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	£	*s.*	*d.*
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*a*Rodger, Anderson, Esq., Glen Park	1	0	0
*a*Russell, Joseph, Esq., The Knowe	1	0	0

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	£	*s.*	*d.*
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*a*Woodhouse, Mrs	0	10	6
*a*Woodhouse, H. B. S., Esq.	1	1	0

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	£	*s.*	*d.*
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*a*Langbourne, Miss..	0	10	0
*a*Nightingale, Rev. J. S.	0	10	0

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	£	*s.*	*d.*
REV. PROF. THEO. F. WRIGHT, Hon. Gen. Secretary and Lecturer for the Fund in the U.S.A.	6	7	6

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	£	*s.*	*d.*
Annual Subscriptions and Donations	487	4	4
Local Societies	163	12	4
Maps, Books, and other Publications	328	11	1
Proceeds of Lectures	8	9	6
Northern Assurance Company, for Books damaged by fire	150	0	0
	£1,137	17	3

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Taylor, Miss	0	10	6
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*** If any omission or mistake be observed in the following lists, the Secretary will be very glad to be informed of it, and will rectify the error in the next *Quarterly Statement*.

	£	*s.*	*d.*
*a*Ablett, Dr. E.	1	1	0
*a*Andrews, R. T., Esq. ..	1	0	0
*a*Archard, Mrs...	0	10	6
*a*Atkinson, Rev. Dr. E. ..	1	1	0
*a*Barker, E. S., Esq.	0	10	6
*a*Barlow, Thos., Esq.	1	1	0
*a*Barrowman, James, Esq. ..	1	1	0
*a*Beaufort, W. M., Esq. ..	1	1	0
*a*Beaumont, Miss	1	1	0
*a*Bedwell, Rev. Francis, B.D.	1	1	0
*a*Beeman, G. Beaumont, Esq.	0	10	6
*a*Beeman, Rev. Thos. O. ..	0	10	6
*a*Beeman, W. H., Esq. ..	0	10	6
*a*Bell, Rev. James, B.D. ..	0	10	6
*a*Bickerton, George, Esq. ..	1	1	0
*a*Bittleston, Rev. E.	0	10	6
*a*Blackiston, Rev. R. M. ..	1	1	0
*a*Boyd, J. Hunter, Esq. ..	1	1	0
*a*Branfil, Col.	0	10	6
*a*Brass, Rev. Henry (1891-92)	1	1	0
*a*Brown, C. J., Esq.	1	1	0
*a*Browne, R. C, Esq.	0	10	6
*a*Bullinger, Rev. Dr.	1	1	0
*a*Bywater, W. M., Esq. ..	0	10	6
Canterbury, His Grace the Archbishop of (don.) ..	25	0	0
*a*Carey, Major-Gen. W. Dobree	0	10	6
*a*Chovevi Zion Association (per Dr. Hirsch)..	1	1	0
*a*Church House, The Corporation of the	0	10	6
*a*Church, Rev. Canon (1890-91)	2	0	0
*a*Churchill, Miss C.	0	10	6
*a*Clarke, Rev. C. Pickering ..	1	1	0
*a*Clarke, J. Fenn, Esq... ..	1	1	0
*a*Clapton, Dr.	0	10	6
*a*Coffin, Elijah, Esq.	1	1	0
*a*Cormack, Rev. G.	0	10	6
*a*Cowley, J. K., Esq.	0	10	6
*a*Cranage, G. E., Esq... ..	1	1	0
*a*Croft, C. W., Esq.	0	10	6
*a*Daubeny, Rev. R. E. ..	0	10	6
*a*Davey, Rev. Prebendary W. H. (1890-92)	1	11	6
*a*Davies, Dr. A. M.	0	10	6
*a*Douglas, Rev. G. C... ..	1	1	0
*a*Druitt, Rev. Charles.. ..	1	1	0
*a*Edmondes, Rev. F. W. ..	1	1	0
*a*Elcum, Rev. C. C. (1891-92)	2	2	0
*a*Elin, General..	0	10	6
*a*Elliot, Rev. E. K.	0	10	6
*a*Enderby, Miss	1	1	0
*a*Ewen, Rev. W., B.D. ..	1	1	0
*a*Faber, Mrs. M. A.	1	1	0

	£	s.	d.
*a*Ferrier, Mrs.	0	10	6
*a*Foster, Richard, Esq. ..	2	2	0
*a*Fox, R. Kingston, Esq. ..	0	10	6
*a*Fredericton, Bishop of ..	2	2	0
*a*Fry, Lord Justice	1	1	0
a"F. W."	2	2	0
*a*Gadsby, John, Esq.	1	1	0
*a*Gibbs, J. G., Esq.	1	1	0
*a*Gooch, Mrs.	2	2	0
*a*Greer, Mrs. Thomas	0	10	6
*a*Griffiths, J., Esq., C.E. ..	1	1	0
*a*Habershon, Miss Ada R. ..	0	10	6
*a*Harben, H., Esq.	5	5	0
*a*Harben, Miss M. W... ..	1	1	0
*a*Hazell, C., Esq.	1	1	0
*a*Hebert, Rev. Septimus ..	1	1	0
*a*Hibbert, Rev. J. A. N. ..	0	10	6
*a*Hill, Rev. E.	1	1	0
*a*Hill, Rev. J. B.	0	10	6
*a*Hitchcock, Hiram, Esq. ..	1	0	0
*a*Holman, Mrs. G.	0	10	6
*a*Hopkins, Rev. E. H... ..	0	10	6
*a*Horner, Mrs.	1	1	0
*a*Hurt, Rev. R. N.	0	10	6
*a*Isaacs, Rev. A. A.	0	10	6
*a*Jones, R. Hesketh, Esq. ..	1	1	0
*a*Kay, H. C., Esq.	1	11	6
*a*Lawson, Lady..	1	1	0
*a*Leonard, Hugh, Esq... ..	1	1	0
*a*Librairie Fischbacher, for 1891 and 1892	1	1	0
*a*Locock, Colonel	1	1	0
*a*Longlands, Mrs.	1	1	0
*a*Lowry, Rev. A.. 1892–93 ..	1	1	0
*a*Lyall, W. Hearle, Esq. ..	1	1	0
*a*MacBrayne, David	0	10	6
*a*Mackinnon, Peter, Esq. (Don.)	10	0	0
*a*Mamreov, Peter Von Finklestein	0	10	6
*a*Manning, W. L. and C. ..	1	1	0
*a*Mansel, Mrs. H. L.	0	10	6
*a*Marks, T. S., Esq.	0	10	6
*a*Martyn, H. J., Esq., 1891–92	1	1	0
*a*Martyn, S. Symons, Esq., 1891–92	1	11	6
*a*Massie, Robert, Esq., F.R.G.S.	0	10	6
*a*Master, C. G., Esq.	0	10	6
*a*Mathieson, Geo., Esq. ..	2	0	0
*a*Matthew, Rev. James M. ..	0	10	6
*a*Mayfield, J. R., Esq... ..	1	1	0
*a*Mayne, Col. Ashton	0	10	6
*a*Mellors, Miss M. E.	0	10	6
*a*Melrose, James, Esq... ..	5	0	0
do. Don. for Excav.	3	3	0
*a*Middleton, Rev. F. M. ..	0	10	6
*a*Miller, Rev. A.	0	9	9
*a*Myers, Rev. E., 1891–92 ..	1	1	0
*a*Nelson, Rev. Canon Hector ..	0	10	0
*a*Ormiston, J. W. Esq. ..	1	1	0
Osborne, Miss..	0	10	6
*a*Parry, Mrs.	0	10	6
*a*Peggs, W. J. Esq.	0	10	6
*a*Percy, Mrs. Heber	1	1	0
*a*Postlethwaite, Mrs.	1	1	0
*a*Pryor, Mrs.	0	10	6
a do. for Beshara, Dr. Manasseh	0	10	6
*a*Rendell, Rev. A. M. ..	1	1	0
*a*Riggs, Henry, Esq.	0	10	6
*a*Rouse, Rev. W. A.	0	12	6
*a*Rowan, D. J., Esq., C.E. ..	1	1	0
*a*Rushton, Miss Adelaide A. ..	1	1	0
*a*Russell, Miss	0	10	6
*a*Russell, Rev. Dr.	0	10	6
*a*Salt, Miss A.	0	10	6
*a*Sandby, W., Esq.	1	0	0
*a*Sandilands, General, P.H. ..	1	0	0
*a*Sessions, Fred., Esq.	0	10	6
*a*Scott, Rev. C. J.	0	10	6
*a*Smith, Cicero, Esq.	0	10	6
*a*Sparrow, Arthur, Esq. ..	0	10	6
*a*Strickland, J. G., Esq. ..	1	11	0
*a*Stuart, Gen. Charles	2	2	0
*a*Styan. Miss A.	1	1	0
*a*Surr, Watson, Esq.	1	1	0
*a*Sykes, Rev. Henry	1	1	0
*a*Targett, Arthur W., Esq., M.A.	1	1	0
*a*Tayler, Miss	0	10	6
*a*Thrupp, Mrs. E. B.	1	0	0
*a*Trench, John A., Esq. ..	0	10	6
*a*Troutman, Miss, per Messrs. Isbister	0	12	3
*a*Tuckwell, Rev. J.	0	10	6
*a*Turbervill, Colonel	1	1	0
*a*Vanderbyl, Mrs. E. P. ..	1	1	0
*a*Vidal, The Hon. A. . ..	1	1	0
*a*Wakefield, J. E., Esq. ..	1	1	0
*a*Warrington, R. W., Esq. ..	1	1	0
*a*Watts, G. F., Esq.	1	1	0
*a*Weld, Mrs. A.	1	1	0
*a*Weston Bey	1	1	0
*a*Wheeler, Dr. Percy d'erf ..	0	10	6
*a*Whitwell, Cooper, Esq., 1892 and 1893	1	1	0
*a*Wight, Rev. A.	1	1	0
*a*Willis, Rev. J. T.	0	10	6
*a*Wilson, Mrs.	0	10	6
*a*Wilson, Rev. Herbert ..	0	10	6
	£178	15	6

SUMMARY OF LOCAL SOCIETIES.

(*Acknowledged in detail under special heading.*)

	£	*s.*	*d.*
Alfreton	1	11	6
Ayr	1	16	0
Bath	1	1	0
Bromley, Kent	1	1	0
Burley in Wharfedale	1	11	6
Burnley	0	10	6
Cambridge, Mass., U.S.A. (including proceeds of Lectures)	33	5	0
Canada (including proceeds of Lectures)	7	1	2
Edinburgh (including proceeds of Lecture)	65	0	0
Germantown, U.S.A.	0	10	6
Guildford	2	2	0
Hitchin	6	6	0
Holyhead	0	10	6
Jerusalem	6	6	0
Manchester	12	19	6
Queenstown	4	10	0
Salisbury	2	11	6
Scarborough	2	12	6
Staplehurst, Kent (including proceeds of Lectures)	7	1	0
Stroud	4	14	6
Utrecht, Holland	2	12	6
Subscriptions	154	10	9
Proceeds of Lectures	11	3	5
	165	14	2

List of Subscriptions received through the Honorary Local Secretaries.

ALFRETON.

J. G. Wilson, Esq., *Hon. Sec.*

By cash—6th May .. .. .. £1 11*s.* 6*d.*

	£	*s.*	*d.*
*a*Lacey, Mrs.	0	10	6
*a*Wilson, J. G., Esq.	1	1	0

AYR.

R. D. Murdoch, Esq., *Hon. Sec.*

By cash—19th May .. .. .. £1 16*s.* 0*d.*

	£	*s.*	*d.*
*a*Aytown, Miss	0	10	0
*a*Currie, D., Esq.	0	5	0
*a*Murdoch, R. D., Esq.	1	1	0

BATH.

GENERAL WARREN WALKER, R.E., *Hon. Sec.*

	£	*s.*	*d.*
*a*Whitaker, Rev. E., Wemyss	1	1	0

BROMLEY.

REV. H. HAMILTON JACKSON, *Hon. Sec.*

By cash—4th May .. .. .. £1 1*s.* 0*d.*

	£	*s.*	*d.*
*a*Horn, Miss, Bailey's Hotel	0	10	6
*a*Jackson, Rev. H. Hamilton, Cheriton	0	10	6

BURLEY IN WHARFEDALE.

REV. R. M. WILLCOX, *Hon. Sec.*

By cash .. .. £1 11*s.* 6*d.*

	£	*s.*	*d.*
*a*Arnold-Foster, E. P., Esq., J.P., Cattedine	0	10	6
*a*Rix, W. K., Esq., M.D., 2, Rose Bank Villas	0	10	6
*a*Willcox, R. M., Esq., 6, Rose Bank Villas	0	10	6

BURNLEY.

ALFRED STRANGE, ESQ., *Hon. Sec.*

*a*Howorth, Miss, Park View .. .. 10*s.* 6*d.*

CAMBRIDGE, MASS., U.S.A.

REV. PROF. THEODORE F. WRIGHT, PH.D., *Hon. General Sec.*

	£	*s.*	*d.*
By cash—14th April	7	1	0
„ 12th May	7	0	0
„ 16th June	19	4	0
(including proceeds of Lectures.)			

	£	*s.*	*d.*
*a*Bailey, B. D., Esq., Providence, R.I.	0	10	6
*a*Carter, John W , Esq., Boston, Mass.	1	0	0
*a*Culver, George W., Esq., Chicago, Ills.	1	0	0
*a*Dunham Ellsworth, Esq., North Abington, Mass. ..	0	10	6
*a*Easter, Rev. J., Port Gibson, Ontario	1	0	0
*a*Ewell, Rev. J. L., Washington, D.C.	1	0	0
*a*Erwin, Rev. W. A., Chantanovga, Tenn.	0	10	6
*a*Goddard, Mrs. M. T., Newton, Mass.	4	0	0
*a*Gillies, Rev. William, New Zealand	1	0	0
*a*Kimball, Rufus C., Esq., Brockton, Mass.	1	0	0
*a*Millar, Rev. F. P., Litchfield, Ills.	0	10	6
*a*Newton, Rev. J. C. C., Kobe, Japan	5	0	0
*a*Nitchie, H. E., Esq , New York..	1	0	0
*a*Parsons, Edwin, Esq., New York	1	0	0
*a*Reed, Rev. J., Boston, Mass.	0	10	6
*a*Ross, Rev. W., Long Island, N.Y.	1	0	0
*a*Stickney, J. H., Esq., Baltrinon	1	0	0
*a*Shiras, Rev. George E., Limona, Florida	0	10	6
*a*Warren, Rev. S. M., Roxburg, Mass.	1	0	0
*a*Wellesley College Library, Mass.	1	0	0
*a*Werren, Rev. J. E., Abington, Mass.	0	10	6
*a*Williams, Mrs. C., Nashwa	1	0	0
*a*Winslow, Dr. W. C., Boston, Mass.	1	0	0
*a*Worcester, Rev. John, Newtonville, Mass.	1	0	0
*a*Wright, Miss M. A., Cambridge, Mass.	0	10	6
*a*Wright, Rev. H. W. „ „	0	10	6
Proceeds of Lecture at Cleveland, Ohio	2	0	0
„ „ at Abington, Mass.	0	11	6

PAID THROUGH THE REV. DR. CAMDEN M. COBERN, Hon. Sec. for Michigan.

	£	*s.*	*d.*
Gelston, Rev. J. M., Michigan	1	0	0
Woodman, Rev. E. R., Tokyo, Japan	1	0	0

QUEBEC PROVINCE, CANADA.

REV. COMMANDER L. G. A. ROBERTS, *Hon. Sec.*

By Cash .. .. £7 1*s.* 2*d.*

	£	*s.*	*d.*
*a*Greig, William, Esq., Montreal..	0	10	6
*a*MacFarlane, A. B., Esq., Montreal	1	1	0
*a*MacFarlane, Douglas, Esq., Montreal	0	10	6
*a*MacGilliveray, Rev. J., Montreal	0	10	6
*a*Roberts, Rev. Commander, L. G. A., Hudson ..	0	10	6
*a*Rothwell, Edmund, Esq., Montreal	1	1	0
*a*Willis, Alex., Esq., Montreal	0	10	6
Proceeds of Lectures delivered by Rev. Commander L. G. A. Roberts	2	6	8

EDINBURGH.

T. B. JOHNSTON, ESQ., *Hon. Sec.*

By cash.—22nd March .. .. £65.

	£	*s.*	*d.*
*a*Adam, Miss	0	10	0
*a*Adam, John T.	1	0	0
*a*Agnew, Colonel	1	1	0
*a*Balfour, Rev. W.	0	10	6
*a*Balfour, Dr. T. A. G.	0	5	0
*a*Balfour, Graham H., Esq.	0	10	6
*a*Bartholomew, John, Esq.	0	10	0
*a*Baxter, Edmund, Esq.	1	0	0
*a*Bell, Mrs. Glassford	0	5	0
*a*Bonar, Rev. H. N.	0	10	6
*a*Bonar, Rev. Dr. Andrew	0	10	0
*a*Bonar, Horatius, Esq., W.S.	0	10	6
*a*Brown, George, Esq.	0	10	0
*a*Brown, Rev. T., D.D.	0	10	6
*a*Brown, J. T., Esq.	1	1	0
*a*Bryce, W., Esq.. M.D.	0	10	6
*a*Buchanan, Miss	0	2	6
*a*Burnley, W. F., Esq.	1	0	0
*a*Carr, Rev. G. B.	0	5	0
*a*Charteris, Rev. Prof., D.D.	0	10	6
*a*Dickson, David S., Esq., W.S.	0	10	0
*a*Dickson, W. G., Esq.	1	0	0
*a*Douglas, W. Brown, Esq.	0	10	6
*a*Drybrough, John, Esq.	0	10	6
*a*Duns, Rev. Prof., D.D.	0	10	0
*a*Edinburgh Public Library	1	1	0
*a*Edmond, Mrs. E.	0	10	0
*a*Elliot, A., Esq.	0	10	6
*a*Ford, J., Esq.	1	1	0
*a*Forlong, General	0	10	0

	£	s.	d.
*a*Forrester, H., Esq.	1	1	0
*a*Gallaway, Mrs.	1	1	0
*a*Gall & Inglis, Messrs.	0	10	6
*a*Gartshore, Miss Murray	0	10	6
a"G. C." and "J. C."	2	0	0
*a*Gibson, R., Esq.	1	0	0
*a*Goldie, Mrs.	1	0	0
*a*Guthrie, Patrick, Esq.	0	5	0
*a*Harrison, C. W. Ruston, Esq.	0	10	6
*a*Henderson, Miss B.	0	10	6
*a*Howden, J. A., Esq.	1	1	0
*a*Hunter, Mrs.	0	2	6
*a*Jamieson, J. A., Esq.	0	10	6
*a*Inglis, Rev. J.	0	10	0
*a*Jeffrey, D., Esq.	1	0	0
*a*Johnston, T. B., Esq.	1	1	0
*a*Kalley, Mrs.	0	10	0
*a*Kennedy, John, Esq.	1	0	0
*a*Luke, Rev. A.	0	10	0
*a*Lyon, William, Esq.	1	1	0
*a*MacCandlish, J. M., Esq.	1	1	0
*a*MacDougall, Rev. D.	0	10	6
*a*MacDougall, Mrs. Colonel	0	10	6
*a*MacDougall, Miss	0	10	6
*a*Mackenzie, Miss	2	0	0
*a*Maclagen, Sir Douglas	1	1	0
*a*Maclean, Norman, Esq.	0	10	6
*a*MacMicking, Miss	1	1	0
*a*Macphail, Rev. J. C.	0	10	6
*a*Melville, J. Balfour, Esq.	0	10	6
*a*Mill, Peter, Esq.	1	0	0
*a*Miller, James, Esq.	1	1	0
*a*Moir, Dr.	1	1	0
*a*Montgomery, Dean	0	5	0
*a*Nelson, Messrs. Thomas, & Son	1	0	0
*a*Norrie, J. R., Esq.	0	10	0
*a*Oliver, G. E., Esq.	0	10	0
*a*Padon, Alex., Esq.	0	10	0
*a*Paterson, Miss	0	10	0
*a*Rainy, Rev. Principal	0	10	0
*a*Robertson, Wm., Esq.	0	10	6
*a*Robson, Wm., Esq.	0	5	0
*a*Rogerson, J. J., Esq., LL.D.	1	0	0
*a*Scott, Miss M. S.	1	0	0
*a*Scott, John.	0	5	0
*a*Scott, Rev. David	0	10	6
*a*Shaw, Rev. R. D.	0	10	6
*a*Simpson, Prof.	1	1	0
*a*Simpson, Rev. David	0	10	6
*a*Skirving, A., Esq.	1	0	0
*a*Stalker, R. B., Esq.	0	10	0
*a*Stevenson, Misses	1	0	0
*a*Stewart, J. R., Esq.	0	10	0
*a*Stewart, Prof. Grainger	1	0	0
*a*Stewart, Mrs. A.	0	10	6
*a*Teape, Rev. Dr. and Mrs.	0	10	0
*a*Thin, James, Esq.	0	10	6
*a*Thomson, Rev. Dr. A.	0	5	0

	£	s.	d.
*a*Turner, Rev. W.	0	10	6
*a*Union Mutual Improvement Association	0	10	6
*a*Usher, Messrs. Andrew & Co.	0	10	6
*a*Watson, James, Esq.	1	1	0
*a*Watson, John, Esq.	1	1	0
*a*Whyte, Rev. Dr. Alex.	1	0	0
*a*Wilson, Rev. J. H., D.D.	0	5	0
*a*Wood, Mrs.	0	5	0
*a*Younger & Co., Messrs. Wm.	1	1	0
*a*Younger, Robert, Esq.	0	10	6
Balance of proceeds of Lecture delivered by Major Conder, R.E., on April 21st, 1891	2	7	3

EDINBURGH LADIES AUXILIARY.

Collected by Miss Dalgleish.

	£	s.	d.
*a*Dalgleish, John, Esq.	0	10	6
*a*Dalgleish, Mrs.	0	10	6
*a*Dalgleish, Miss	0	10	6
*a*Dalgleish, Lawrence, Esq.	0	10	6
*a*Duncan, Dr.	1	0	0
*a*Duncan, Miss	0	10	6
*a*Maclagan, Dr. R. C.	0	10	6
*a*Macfie, John, Esq.	0	10	6
*a*Stuart, Mrs.	0	10	6

GERMANTOWN, U.S.A.

Rev. W. H. Cavanagh, *Hon. Sec.*

	£	s.	d.
*a*Cavanagh, Rev. W. H.	0	10	6

GUILDFORD.

Col. E. H. Paske, *Hon. Sec.*

By cash.—29th March .. .. .. £2 2*s.* 0*d.*

*a*Foord, Lieut.-Gen., R.E...	0	10	6
*a*Paske, Colonel E. H.	0	10	6
*a*Williamson, D., Esq.	0	10	6
*a*Williamson, Mrs. W.	0	10	6

HITCHIN.

J. Pollard, *Hon. Sec.*

By cash.—9th May .. .. .. £6 6*s.* 0*d.*

	£	*s.*	*d.*
*a*Bathurst, Ven. Archdeacon, M.A.	0	10	6
*a*Gatward, J., Esq...	0	10	6
*a*Lucas, Miss M. A.	0	10	6
*a*Pollard, J., Esq.	0	10	6
*a*Priest, T., Esq.	0	10	6
*a*Ranson, W., Esq...	1	1	0
*a*Smyth, Mrs.	0	10	6
*a*Seebohm, F., Esq.	1	1	0
*a*Tuke, J. H., Esq.	1	1	0

HOLYHEAD.

Rev. W. R. Jones, *Hon. Sec.*

*a*Jones, Rev. W. R. .. .. 10*s.* 6*d.*

JERUSALEM.

Rev. Theodore E. Dowling, *Hon. Sec.*

By cash .. .. £6 6*s.* 0*d.*

	£	*s.*	*d.*
*a*Arseniew, Mons. S.	1	1	0
*a*Bliss, F. J., Esq., ...	0	10	6
*a*Elliott, Rev. Dr.	0	10	6
*a*Ellis, Frank T., Esq.	0	10	6
*a*Foster, J. P., Rev.	1	1	0
*a*Issac, Rev. Theodore	1	1	0
*a*Kayat, William Henry, Esq.	0	10	6
*a*Oldham, Miss	0	10	6
*a*Sandreczky, Dr.	0	10	6

MANCHESTER.

REV. W. F. BIRCH, *Hon. Sec.*

	£	*s.*	*d.*
By cash.—2nd April	5	5	0
„ 25th May	5	12	6
„ 14th June	2	2	0

	£	*s.*	*d.*
*a*Allsop, John, Esq.	1	1	0
*a*Baxendall, Robert, Esq. (1891-92)	2	2	0
*a*Baxendall, Walter, Esq. (1891-92)	2	2	0
*a*Birch, Rev. W. F.	1	1	0
*a*Birley, Rev. Canon R.	2	2	0
*a*Lees, Miss	0	10	6
*a*Lynch, Rev. Patrick (1890-91-92)	3	0	0
*a*Rigg, G. Wilson, Esq.	0	10	6
*a*Symonds, Rev. Canon	0	10	6

QUEENSTOWN.

HENRY S. PERRY, ESQ., *Hon. Sec.*

By cash.—19th March .. .. .. £4 10*s.* 0*d.*

	£	*s.*	*d.*
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*a*Hunt, Miss	1	0	0
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	£	*s.*	*d.*
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SUMMARY.

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Annual Subscriptions and Donations	178	15	6
Annual Subscriptions from Local Societies	154	10	9
Sale of Maps, Books, and other Publications.. ..	73	14	3
Proceeds of Lectures	11	3	5
Receipts for admission to Lectures in Hanover Square	70	1	6
	£488	5	5

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